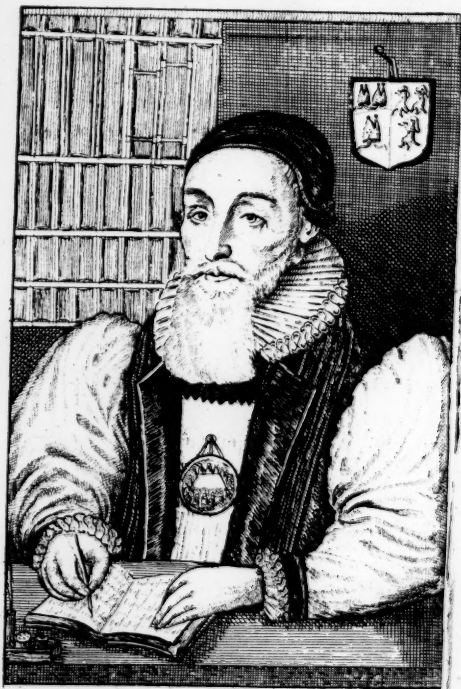




*Vera Effigies Reverendi Do<sup>ni</sup>  
 Josephi Hall Norwici nuper Episco:*

*J. Grosse fecit  
 for Nat: Brooke at the Angell in Cornhill*



Vera Effigies Reverendi Do<sup>ni</sup>  
 Josephi Hall Norwici nuper Episco:

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 for Nat: Brooke at the Angell in Cornhill



*Mrs. Saumard*  
Kkk. 176 182 6

*Select Thoughts:*  
*OR, in the same manner:*  
**CHOICE HELPS**  
**FOR**  
**A Pious Spirit.**

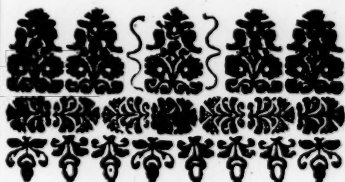
**A Century of Divine**  
**Breathings for a Ravished**  
**Soule, beholding the Excel-**  
**lencies of her Lord Jesus.**

**By J: HALL, B. N.**



**London, Printed for Nath: Brooke,**  
**at the Angel in Cornhill. 1654.**

Em 145



TO THE  
Christian Reader  
*Grace and Peace.*

**I**T pleased the All-  
wise and holy  
G O D, who or-  
ders all events to  
his own glory, to make use of  
my late Secession for the  
producing of divers, not, I  
A 4 hope

hope unprofitable Tractates ;  
wherein I much rejoyce that  
my declined Age , even in  
that retiredness, might be in  
any measure serviceable to  
his Church : Now, I send  
these Select Notions after  
their Fellows ; of which, I  
wish you may finde cause to  
say with the Wedding-guests  
at Cana , Thou hast re-  
served the best wine till  
now.

The intent of this Labor  
is to put some good Thoughts  
(Reader) into thy minde ,  
which would not otherwise ,  
perhaps have tendered them-  
selves

selves to thee ; such , as I hope may not a little further thee on thy journey to Heaven. And if in my Laboring thitherward, I shall, through Gods mercy , be a means of forwarding any soul, but some steps up that steep way, how happy am I ?

To which purpose, I know no means more effectual, then those Meditations which conduce to the animation and vigor of Christian practise : Such I have propounded to my Self, as most behooveful and necessary ; especially for this Age, into

A 5      which

which we are faln; an Age of more brain then heart; and that bath almost lost Piety in the chase of some litigious Truths. And surely had I known how better to have placed my hours, I should gladly have changed my task: But, I must needs say, I have found this imployment so useful, and proper, as that I have looked upon those Polemical Discourses which have been forced from me, as no better then meer Excursions. I wis, it will be long enough, ere we shall wrangle our selves into Heaven:

*Heaven: It must be true contrition, pure consciences, holy affections, heavenly dispositions, hearty devotions, sound Regeneration, Faith working by Love, an humble walking with GOD that shall help us thither; and whatsoever may tend to the advancing of any of these gracious Works in us, is worthy to be dear and precious.*

*Such passages, Reader, if thou shalt, according to my hopes, meet with here, bless GOD with me, and improve them to the best advantage*

*vantage of thy Soul: Thus  
shall our gain be mutual, and  
our account happy in the day  
of the Lord Jesus: In  
whom farewel.*

From Higham,  
neer Norwich.

Febr. 7. 1647.

Select





## Select Thoughts, One Century.

---

### I.

**I**F miracles be ceased,  
yet marvails will  
never cease. There  
is no creature in the  
world, wherein we may not  
see enough to wonder at; for  
there is no worm of the earth,  
no spire of grass, no leaf, no  
twig, wherein we may not see  
the footsteps of a Deity: The  
best visible Creature is man;  
now, what man is he that can  
make

make but an hair, or a straw, much less any sensitive creature; so as no less then an infinite power is seen in every object that presents it self to our eyes; if therefore we look onely upon the outsides of these bodily substances, and do not see God in every thing, we are no better then brutish; making use meerly of our sence without the least improvement of our faith, or our reason: Contrary then to the opinion of those men, who hold that a wise man should admire nothing, I say, that a man truly wise and good should admire every thing, or rather that infiniteness of wisdom and omnipotence which shews it self in every visible object: Lord what a  
beast

beast am I that I have suffered mine eyes to be taken up with shapes, and colours and quantities, and have not lookt deeper at thee (with awful adoration, and wonder) in every parcel of thy great Creation: Henceforth let me see nothing but thee, and look at all visible things, but as the meer shadows of a glorious omnipotence.

## II.

Our affections are then onely safe and right, when they are deduced from God, and have their rise from Heaven; then onely can I take comfort of my love, when I can love my wife, my childe, my friend, my self, my pleasures, and whatsoever con-

contentments in God; thus I may be sure not to offend either in the object, or measure; no man can in God love whom he should not, nor immoderately love whom he should: this holy respect doth both direct and limit him; and shuts up his delights in the conscience of a lawful fruition; the like must be said of our joy, and fear, and grief, and what ever other affection; for we cannot derive our joy from God, if we place it upon any sinful thing, or if we exceed in the measure of things allowed; we cannot fetch our fear from Heaven, if it be cowardly, and desperate, nor our grief, if it be meerly worldly and heartless. And if our affections do be-  
gin

gin from above, they will surely end there, closing up in that God, who is the Author and orderer of them ; and such as our affections are, such will be the whole disposition of the soul, and the whole carriage of our actions : These are the feet of the soul, and which way the feet walk, the whole man goes ; happy is the man that can be so far the master of himself, as to entertain no affections but such as he takes upon the rebound from Heaven.

### III.

Whence is this delicate scent in this Rose, and Violet ? It is not from the root, that smells of nothing ; not from the stalk, that is as senseless as the

the root; not from the earth whence it grows, which contributes no more to these flowers, then to the grass that grows by them; not from the leaf, not from the bud before it be disclosed, which yields no more fragrance then the leaf, or stalk, or root; yet here I now finde it; neither is it here by any miraculous way, but in an ordinary course of nature; for all Violets and Roses of this kinde yield the same redolence; it cannot be, but that it was potentially in that root, and stem from which the flowers proceed, and there placed, and thence drawn by that Almighty power which hath given these admirable vertues to several plants, and educes

educes them in his due seasons to these excellent perfections. It is the same hand that works spiritually in his elect ; out of the soyl of the renewed heart , watered with the dew of Heaven, and warmed with the beams of his Spirit, God can, and in his own season, doth bring forth those sweet odors of Grace, and holy dispositions , which are most pleasing to himself ; and if those excellencies be so closely lodged in their bosoms, that they do not discover themselves at all times , it should be no more strange to us, then that this Rose and Violet are not to be found , but in their own moneths ; it is enough that the same vertue is still in the root ,  
though

though the flower be vanished.

### IIII.

A man that looks at all things through the consideration of eternity, makes no more of a man, then of a flower; that lasts some days, he lasts some years; at their period, both fade: Now, what difference is there to be made betwixt days and years in the thoughts of an eternal duration? Herein therefore I have a great advantage of a carnal heart; such a one bounding his narrow conceits with the present condition, is ready to admire himself, and others, for what they have or are, and is therefore dejected upon every miscarriage: where-



whereas I behold my self, or that man, in all his glory, as vanishing ; onely measuring every mans felicity by the hopes and interress which he hath in a blessed eternity.

## V.

When I am dead and forgotten, the world will be as it is, the same successions and varieties of seasons, the same revolutions of Heaven, the same changes of Earth and Sea, the like occurrences of natural events, and humane affairs. It is not in my power to alter the course of things, or to prevent what must be : What should I do, but quietly take my part of the present, and humbly leave the care of the future to that  
all

all-wise providence, which ordereth all things (even the most cross events) according to his most holy and just purposes?

## VI.

The Scripture is the Sun, the Church is the Clock, whose hand points us to, and whose sound tells us the hours of the day; the Sun we know to be sure, and regularly constant in his motion; the Clock as it may fall out, may go too fast, or too slow; we are wont to look at, and listen to the Clock to know the time of the day, but where we finde the variation sensible, to beleeve the Sun against the Clock, not the Clock against the Sun. As then we would  
condemn

condemn him of much folly, that should profess to trust the Clock rather than the Sun; so we cannot but justly tax the miscredulity of those who will rather trust to the Church than to the Scripture.

## VII.

What marvailous high respects hath God given to man above all his other visible Creatures! what an house hath he put him into! how gloriously arched, how richly paved! Wherefore serves all the furniture of Heaven and Earth, but for his use? What delicate provision hath that bountiful hand made for his palate, both of meats and liquors, by Land  
and

and Sea ? What rich ornaments hath he laid up for him in his wardrobe of earth and waters ? and wherefore serves the various musick of Birds, but to please his ear ? For, as for the brute Creatures, all harmony to them is but as silence. Wherefore serves the excellent variety of Flowers, surpassing *Solomon* in all his glory, but to please his eye ? meer grass is more acceptable to Beasts. Yea, what Creature but he is capable to survey Gods wonders in the deep ? to contemplate the great fabrick of the Heavens ? to observe the glorious bodies, and regular motions of the Sun, Moon, Stars ; and ( which exceeds all conceivable mercies,) who but he

he is capable of that celestial Glory, which is within that beautiful contignation? to be a companion of the blessed Angels, yea to be a limb of the mystical Body of the eternal Son of God, and to partake with him of his everlasting and incomprehensible glory?

*Lord, what is man that thou art thus mindful of him?* and how utterly unworthy are we even of common mercies, if we return not to our God, more advantage of glory, then those poor creatures that were made for us, and which cannot in nature be sensible of his favors?

## VIII.

How plain is it that all sensitive things are ordered by an

B            instinct

instinct from their Maker? He that gives them being, puts into them their several dispositions, inclinations, faculties, operations. If we look to Birds; the Mavis, the Black-bird, the Red-brest have throats tuneable to any note, as we daily see they may be taught strains utterly varying from their natural tones, yet they all naturally have the same songs and accents different from each other, and fully according to their own kinde; so as every Mavis hath the same ditty with his fellows: If we mark the building of their nests, each kinde observes its own fashion and materials, some clay, others moss, hair, sticks; yea if their very motions and restings,

ings, they are conform to their own feather, different from others. If to Beasts, they all untaught observe the fashions of their several kindes. *Galen* observes that when he was dissecting a She-goat big with young, a Kid then ready to be yeaned starts out, and walks up and down the room, and there being in the same place, set several vessels of oyl, hony, water, milk, the new faln Kid smells at them all, and refusing the rest falls to lapping of the milk; whereupon he justly infers, that nature stays not for a Teacher. Neither is it other in Flies, and all sorts of the meanest vermine, all Bees build alike, and order the Common-wealth of their

hive in one maner ; all Ants keep their own way in their housing, journeys, provisions ; all Spiders do as perfectly and uniformly weave their web, as if they had been Apprentises to the trade, the same instincts are seen also in the rational Creatures, although in most cases overruled by their higher faculties.

What an infinite providence then is this we live under, that hath distributed to every creature, as a several form, so several inclinations, qualities, motions, proper to to their own kinde, and different from other ; and keeps them in this constant uniformity, and variety, for the delight and contentment of  
man !



man ! O God, that I could be capable of enough wondering at thy great works ! that I could be enough humbled under the sense of my own incapacity, that I could give thee so much more glory, as I finde more vileness in my self.

## I X.

When I saw my precious watch (now through an unhappy fall grown irregular) taken asunder, and lying scattered upon the workmans shop-board ; so as here lay a wheel, there the balance, here one gimmer, there another, straight my ignorance was ready to think, when and how will all these ever peece together again in their former

B 3

order ?

order? But when the skilful *Artisan* had taken it a while in hand, and curiously pinned the joynts, it now began to return to its wonted shape, and constant motion, as if it had never been disordered: How could I chuse but see in this, the just embleme of a distempered Church and State? wherein if all seem disjoynted, and every wheel laid aside by it self, so as an unknowing beholder would despair of a redress, yet if it shall please the great *Artist* of Heaven to put his hand unto it, how soon might it return to an happy resettlement? Even so, blessed Lord, for thy great mercies sake make up the breaches of thy *Sion*, & repair the ruines of thy *Jerusalem*

X. We

## X

We are, and we are not, all one mans children : Our bodies once met in one root, but our mindes and dispositions do so differ, as if we had never been of kin : one man is so gentle and plausible that he would fain please all ; another is so churlish and dogged that he cares not whom he displeases, and hardly can be well pleased with himself : One so sparing and pinching that he grudges himself necessities, another so vainly lavish, that he cares not how he squanders his estate : one is tenderly pitiful, another mercilessly cruel ; one religiously devout, another wildly profane ; one cowardly fear-

ful, another desperately courageous: one jovially cheerful and lightsome, another sad and dumpish, even to stupidity: one petulant and wanton, another austere and continent; one humble and low-conceited of rich indowments, another swollen big with a little. He did never read men to purpose that is too much troubled with the harsh and displeasing contrariety of humors, which he meets with in the world; and he shall be too unthankful to God, that finding himself better composed than others, knows not whither to ascribe it; and too neglective of himself, that finding his own distempered, labors not to rectifie it.

## XI.

Nature, Law, and Grace divide all the Ages of the world; now as it is in man (who is a lesser world) that in every day there is a resemblance of his whole life; the morning is his childhood, the mid-day his youth, the evening his old age; so is it in this greater World; the dim break of day was the state of nature, and this was the non-age of the world, wherein the light of knowledg, both of humane and divine things was but weak and obscure. The Sun was risen higher in the state of the Law, but yet not without thick mists and shadows, till the high-noon of that true Sun of Righteousness,

B 5                      nefs,

ness, who personally shone forth to the world; upon whose vertical point began the age of Grace, that still continues, which is the clear afternoon, and full vigour of the World, though now in its sensible declination: after this, there shall be no time, but eternity. These then are they, which both the Prophets and Apostles have stiled the last days; not onely in respect of the times that went before them, but in regard that no time shall follow them: neither have we reason to bogle at the large latitude of sixteen hundred years; there was neither of the two other periods of age, but were longer then this: Besides, how ever, childhood  
-and

and youth have their fixed terms which they ordinarily pass not, yet the duration of old age is indefinite: We have in our youth known some gray-heads that have continued vigorous, till we have lived to match them in the colour of their livery.

And if this be (as it is) the Evening of the World, do we not see much difference of time in the shutting in of the Light? A Summers Evening, is a Winters day; but if these were to the Apostles the last days, how can they be other then in the last hour, yea, the last minute unto us?

Why do we not put our selves into a constant expectation of the end of all things, and set our selves in a meet posture

posture for the receipt of our returning Saviour?

## XII.

2 Cor. 4.  
18.

It is a feeling and experimental expression that the Apostle gives of a Christian, That *he looks not on the things which are seen*; not that his eyes are so dim as old *Isaacs*, that he cannot discern them, or that his inward senses are so stupified, that he cannot judg of their true value: but that, taking an exact view of these earthly things, he discovers so much vanity in them, as that he findes them not worthy to be lookt at with the full bent of his desires; like as it is not the meer sight of a strange beauty that is forbidden (for a man may as well



well look upon a fair face, as upon a good picture) but a settled and fixed aspect, that feeds the eye, and draws the heart to a sinful concupiscence: Thus doth not the Christian look upon the things that are seen, as making them the full scope, and aim of his desires and affections: So far he takes notice of them, as to make his best (that is, lawful and moderate) use of them; not so, as to make them the chief object of his contemplation, the main drift of his cares. It is well observed by *S. Basil*, that as there are two contrary ways, the broad, and the narrow; so there are two guides, as contrary, *Sense* and *Faith*: *Sense* presents to us the pleasing

sing delights of this world, on the one side; on the other, the present afflictions and persecutions that attend a good profession: *Faith* lays before us the glorious things of a future life, and the endless miseries and torments abiding for sinful souls in the world to come: Now, it is not for every one to deny al credit to his sense, alluring him with all present, and visible pleasures, and discouraging him with the terror & pain of present and visible afflictions, and to yield himself hood-winkt, to be led by *Faith*, forepromising onely better things afar off, and foreadmonishing him of dangers, future and invisible. *Faith* onely is that heroicall vertue, which makes a  
man

man with an holy contempt to overlook all the pleasing baits of the world, and with a brave courage and fortitude to despise all the menaces, and painful inflictions of his present fury: This works our eyes, not to look upon the things which we cannot but see, the present shews of the world, whether alluring, or terrifying: Had *Lot* but lookt back on *Sodom*; the pleasant plain of *Sodom*, that lay like the Garden of God behinde his back, he had never escaped into the mountain: Had the glorious *Protomartyr* fixed his eyes onely upon his persecutors, his heart could not but have failed, to see the fire in their faces, the sparkling of their eyes, the grinding of their

their teeth, the bending of their brows, the stopping of their ears, their furious running upon him, their violent halings and draggings; and lastly, a whole volley of stones discharged mortally upon him; he had been utterly daunted with such an impetuosity of death: But he, as not seeing any of this pomp, and ostentation of horror, looks up stedfastly to Heaven, and there sees (that which might well make him blinde to all other visible objects) the Heavens open, and Jesus standing at the right hand of God; and upon this sight, he shut up his eyes, and slept. The true Christian then, hath with holy *Job*, made a covenant with his eyes, not to look  
upon

upon, either the cruel insolencies of the raging world with fear and dejectedness, or on the tempting vanities of the world with amorous glances; but with a sober and constant resolution entertains the objects of both kinds. Very justly did *Tertullian* jeer that Heathen Philosopher, who pulled out his eyes to avoyd concupiscence; and can tell him, that a Christian can hold his eyes, and yet behold Beauty unbewitched, and can be at once open-eyed to nature, and blinde to lust: and what the Apostle said of the Use, he can practise of the sight of the world, and earthly objects; he can so behold them, as if he beheld them not. How oft have we, in a deep study fixed  
our

Colos. 3.  
1, 2.

our eyes upon that, which we, the while thought not upon, neither perceived that we saw? So doth the Christian to these worldly glories, pleasures, profits, whiles his minde and affections are on *the things above, where Christ sitteth on the right hand of God*. There, Lord, let me behold those things which cannot yet be seen, but shall, once, in the sight of them make me blessed: And let me not look on the things that are seen; for the things that are seen are temporary, but the things which are not seen, are eternal.

### XIII.

There is not more strangeness then significance in that charge of the Apostle, That  
we

we should *put on the Lord Jesus Christ*. The soul is (as it were) a body; not really and properly so, according to the gross error of *Tertullian*; but by way of allusion: This body of the soul, then, may not be naked, but must be clad; as our first parents were ashamed of their bodily nakedness, (and so still are all their (not savage) posterity,) so may we of our spiritual. Every sinner is naked; those rags that he hath, are so far from hiding his nakedness, that they are part of it; his fairest moralities are but glittering sins, and his sins are his nakedness: *Aaron* had made *Israel* naked to their shame; not so much in that they were stripped of their earrings, as that

Rom. 13.

14.  
Gal. 3. 27.

Exod. 32.

25.

that they were enwrapped in the sin of idolatry. No marvel if we run away, and hide us from the presence of God, as our first parents did, whiles we are guilty to our selves of our Spiritual deformity : As then we are bodily naked, when we come into the world, so we are spiritually naked whiles we are of the world ; neither can it be either safe, or comely for us, till we be covered : There is no clothing can fit the soul but the Lord Jesus Christ ; all other robes in the wardrobe of Earth, or Heaven, are too short, too straight ; like those which the scorn of *Hannun* put upon *Dauids* messengers, reaching but to the hams ; for though the soul of man be  
finite,



finite, the sin of the soul is scarce so; and that sin must be covered, else there can be no safety for the soul, according to that of the *Psalmist*: *Blessed is he whose transgression is forgiven, whose sin is covered*: None therefore but the robes of an infinite Righteousness, can cover the soul so wofully dressed; none therefore but the Lord Jesus Christ, who is God blessed for ever, can cover the soul, that it may not appear unrighteous; or can cleanse the soul that it may not be unrighteous; and cleansed it must be, ere the Lord Jesus can be put on: We shall wrong his perfit holiness, if we think we can slip him on, as a case, over our beastly rags: It is with us,

Psal. 32. 1.

Zech. 3. 4.

us, as with *Joshua* the high Priest; The filthy garments must first be taken off, and then the Lord shall say unto us: *Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of rayment.*

We put on a garment when we apply it all over to our body; so as that part which is clothed, appears not, but is defended from the air, and from the eye: if we have truly put on the Lord Jesus, nothing of ours is seen, but Christ is all in all, to us; although this application goes yet deeper; for we so put him on, that we not onely put ourselves into him, but also put him into our selves, by a mutual kinde of Spiritual incorporation.

We

We put him on then, upon our Intellectual parts, by knowing him, by beleeving on him. (*This is eternal life to know thee, and whom thou hast sent, faith our Saviour;*) and for Faith, no grace doth so sensibly apprehend him, and make him so feelingly ours.

We put him on upon our wills, and affections, when we take pleasure in him, when we love him, delight in him, and prefer him to our chiefest joy.

Thus do we put him on; as our Lord, in our humble and dutiful subjection; as our Jesus, in our faithful affiance; as Christ, the anointed of God, to be our King, in all holy obedience; our Priest, in our willing consecration

to him; our Prophet, in our cheerful readiness to be instructed by him: How happy are we, if we be thus decked; we prank up these poor carcasses of ours gaily, with no small expence; and when we have done, the stuff, or the fashion, or both, wears out to nothing: But, here is a garment that will never be out of fashion; *Jesus Christ yesterday, and to day, and the same for ever*; yea, the same to us: here, we put him on in Grace, there, in eternal Glory.

Deut. 16.

The *Israelites* were fourty years in the wilderness, yet their shooes not worn, their apparel not impaired; but this attire shall not onely hold good in the time of our wandering

dring in this desert, but after we are come into the *Canaan* of glory, and is best at last. Wherefore do we put on our choicest attire on some high days, but to testifie the cheerfulness of our hearts: *Let thy garment be white*, saith the Preacher, *for now God accepteth thy works*: *Mephibosheth* changed not his raiment since *David* went out, as one that would have the sorrow of his heart seen in the neglect of his clothes; although many a one under a gay coat hath an heavy heart, but this attire doth not onely testifie, but make cheerfulness in the soul; *Thou hast given me more joy of heart, then they had in the time that their corn and their wine increased*; and, *In thy presence*

Eccles. 9. 7,  
8.

Psal. 4. 7.

C

is

Luk. 16. 19.

Ephes. 6.

*is the fulness of joy*; what can this apparel of ours do but keep us from a blast, or a showre? it is so far from safeguarding the soul, that it many times wounds it, and that to the death. It was one of the main quarrels against the rich glutton, that he was every day clothed in purple, and byss: How many souls shall once wish that their bodies had been ever either naked, or clad with hair-cloth? But this aray, as it is infinitely rich and beautiful, so it is as surely defensative of the soul; and is no less then armor of proof against all assaults, all miseries.

What a deal of cost and pains do we bestow upon these wretched bodies of ours,

ours, onely to make them pleasing and lovely to the eye of some beholders, as miserable, perhaps, as our selves; and yet when we have all done, we are (it may be) no better then hard-favord, and unhandsome creatures, and contemptible in those eyes from whom we desired most approbation; *Jezebel*, for all her licking, is cast out of the window, and troden to dirt in the streets: But this robe we can not wear, and not be amiable in the eyes of the holiest: *Behold thou art fair, my beloved; behold thou art fair, and there is no spot in thee*: Lo, in this case, the apparel makes the man; neither is it in the power of any spiritual deformity, to make us other

Cant. 1. 15.

then lovely, in the sight of our God, whiles we have Christ put on upon us. What ever therefore become of the outward man, let it be my care that my soul be vested with my Lord Jesus; so shall I be sure, to be safe, rich, amiable here, and hereafter glorious.

It was part of our Saviours charge upon the mount, *Take no care what to put on*; but it must be the main care of our lives, how to put on Christ upon our souls: This is the prime stole wherewith the father of the Prodigal, graceth his returned son; the heaven of heavens is not worth such another; when I have once got this on my back, I shall say, though in a contrary sense, with the Spouse in the  
*Canticles:*



*Canticles: I have put on my coat, how shall I put it off? I have washed my feet, how shall I defile them?*

Cant. 5. 3.

XIIII.

With how devout passion doth the Psalmist call to all the works of the Almighty to praise him; as well supposing, that every creature (even those that have no tongues to speak for themselves) yet have a tongue to praise their Maker; *The heavens declare the glory of God, and the firmament sheweth his handy work; Day unto day uttereth speech, and night unto night sheweth knowledge: There is no speech nor language, where their voice is not heard; neither is the very earth defective in this duty:*

Psal. 19. 1.

Every plant sayes, look on me, and acknowledg, the life, colour, form, smell, fruit, force that I have from the power of my Creator: every worm and flie sayes, look on me, and give God the praise of my living, sense, and motion: every bird sayes; hear me, and praise that God who hath given me these various feathers, and taught me these several notes: every beast, whiles he bellows, bleats, brays, barks, roars, sayes, It is God that hath given me this shape, this sound; yea the very mute fishes, are in their very silence, vocal, in magnifying the infinite wisdom and power of him that made them, and placed them in those watery habitations;  
*Let*

*Let every thing that hath breath*  
 saith the Psalmist, *praise the*  
*Lord.* Yea the very winds  
 whistle, and the sea roars out  
 the praise of the Almighty,  
 who both raises, and allays  
 them at pleasure ; what a  
 shame were it for man, to  
 whom alone God hath given  
 an understanding heart, a  
 nimble tongue, and articulate  
 language, wherein he can ex-  
 press his rational thoughts, to  
 be wanting to this so univer-  
 sal devotion ? and to be as in-  
 sensible of the great works of  
 God, as the ground that he  
 treads upon ? If others shall  
 be thus unthankfully dumb,  
*Yet praise thou the Lord, O my*  
*soul, and all that is within me*  
*bles his holy name ; whiles I live*  
*will I praise the Lord ; I will sing*  
 C 4 *praises*

Pla. ult. ult.

Psal. 103. 1.  
2.

Psal. 146. 1,  
2.

*praises to my God whilest I have any being.* But alas Lord thou knowest, I cannot so much as will to praise thee, without thee; do thou fill my heart with holy desires, and my mouth with songs of thanksgiving.

## X V.

Luk. 12.49.

It may seem a strange errand upon which our Saviour tells us he came into the world; *I am come to send fire on the earth:* When the two fervent Disciples would have had fire sent down from Heaven upon but a Samaritan Village, our Saviour rebuked them, and told them they knew not of what spirit they were; yet here, he makes it his own business, to send fire on

on the earth : Alas ( may we think ) we have fire too much already ; how happy were it rather , if the fire which is kindled in the world , were well quenched ; and what is the main drift of the Prince of darkness but fire ? If not to send fire down from Heaven , upon the inhabitants of the earth ; yet , to send the inhabitants of the earth down to the fire of hell ? As then we finde divers kindes of material fire , Celestial , Elementary , Domestique , Artificial , Natural ; so there is no less variety of spiritual fires : It was in fiery , cloven , tongues , wherein the Holy Ghost descended upon the Apostles , in their Pentecost ; and even this fire did our Saviour come to send

*Acts 2.**Joh. 16. 7.*

Jer. 5. 14.

Luk. 23. 32.

Cant. 8. 7.

Psal. 1. 9.  
139.

Psal. 39. 4.

Psal. 104. 4.  
Heb. 1. 7.

down on the earth : Thy word was in mee as fire, saith the Prophet; and did not our harts burn within us (saide the two Disciples, in their walk to *Emaus*) whiles he talked with us ; This fire he also came to send: Heavenly Love, and holy Zeal are fire ; *Many waters cannot quench love. My zeal hath consumed me,* saith the Psalmist : and these fires our Saviour came to send into the hearts of men ; holy thoughts are no other then the beams of celestial fire , *My heart was hot within me ; whiles I was musing , the fire burned,* and these, we know he sends : *He maketh his Angels spirits, and his ministers a flame of fire :* These he sends forth to the earth to minister  
for

for them that shall be heirs of  
*of salvation* : Besides these,  
 afflictions and persecutions are  
 fire : We have passed through  
 fire and water : *Beloved, think*  
*it not strange concerning the fiery*  
*tryal, which is to try you, as if*  
*some strange thing had happened*  
*to you* : and even these are of  
 his sending ; *The Lord hath*  
*kindled a fire in Zion, and it hath*  
*devoured the foundations there-*  
*of.* There is no evil in the city,  
 but the Lord hath done it :  
*The Lord hath done that which*  
*he had devised, he hath thrown*  
*down, and not pitied.*

Heb. 1. 14.

1 Pet. 4. 12.

Lament. 4.  
 11.

Lam. 2. 17.

But this expression of our  
 Saviour goes yet deeper, and  
 alludes to the effect of Sepa-  
 ration, which follows upon  
 the fire of our tryal: When the  
 lump of Oar is put into the  
 furnace,

furnace , the fire tryes the pure mettall from the dross, and makes an actual division of the one from the other ; so doth Christ by his Word, and Spirit ; even he that is the Prince and God of Peace, comes to set division in the world. Surely, there are holy quarrels worthy of his engagement ; for, as the flesh lusteth and warreth against the spirit, so the spirit fighteth against the flesh ; and this duel may well bescem God for the Author, and the Son of God for the setter of it : these second blows make an happy fray.

Judges 9.  
20.

Nothing is more properly compared then discord to fire; this, Christ (the first thing he does) sets in every heart : there  
is



is all quietness, secure ease, and self-contentment in the soul, till Christ come there: How should it be other, when Satan sways all without resistance? but when once Christ offers to enter, there are straight civil wars in the soul betwixt the old man, and the new; and it fares with the heart, as with an house divided in it self, wherein the husband and the wife are at variance; nothing is to be heard, but unquiet janglings, open brawlings, secret opposition; the household takes part, and professes a mutual vexation: This Spiritual self-division, where ever it is, though it be troublesom, yet it is cordial; it puts the soul into the state of *Rebecca's* womb;

womb; which barren, yielded no pain; but when an *Esau* and *Jacob* were conceived, and struggling within, yielded for the time, no ease; yet this was that which caused her just joy, That she had not so much children, as nations in her womb; even so the trouble of this inward conflict is abundantly requited with the joy of this assurance, That now Christ is come into our soul, and is working his own desired ends, in, and upon us. Let vain and sensual hearts please themselves in their inward peace and calmness; there cannot be a greater signe of gracelesness and disfavor of God; When they shall say Peace, Peace, then shall come upon them sudden destruction:

on: The old word was, No safety in War; here it is contrary, It is this intestine war of the heart, with fire and sword to our corruptions, that must bring us true rest for the present, and hereafter eternal peace and happiness. Now, Lord, since it is thy desire that this fire should be kindled, kindle thou and enflame my heart with a fervent desire, and endeavor that this thy desire may be accomplished in me: Set me at war with my self, that I may be at peace with thee.

## XVI.

In all that we have to do with God, he justly requires and expects from us, an awful disposition of heart towards  
his

A&S 2. 2,  
12.

his infiniteness ; hereupon it was that he delivered his Law in thunder, fire, smoke, and all dreadful magnificence ; And when upon the same day, he would send down his Spirit, for the propagation of the Gospel, it was done with an astonishing Majesty ; with a sound from Heaven, as of a rushing mighty wind, and with the apparition of cloven and fiery tongues : And as it was thus in the descent of the Holy Ghost in the miraculous gifts ; so it is in the sanctifying Graces : Seldom ever doth God by them seize upon the heart, but with a vehement concussion going before : That of *S<sup>t</sup> Pauls* conversion, was extraordinary and miraculous, but in some degree

degree it is thus, in every soul ; We are struck down first, and are made sensible of our spiritual blindness, ere our full call be accomplished ; as it was with *Elijah* in the Mount of *Horeb*, There came first a strong wind, that tore the Rocks, and Mountains, and after that, an earth-quake, then a fire, before the still small voyce ; so it is usually in our breasts, ere the comfortable voyce of Gods Spirit speak to our hearts, there must be some blustrings, and flashes of the Law : It is our honor, and his favor, that we are allowed to love God ; it is our duty to fear him : We may be too familiar in our love, we cannot be too awful in our fear.

XVII. All

## XVII.

All valuations of these outward things are arbitrary, according to the opinion of their pleasure, or their rarity, or the necessity of their use: Did not mens mindes set a price upon mettals, what were they better then some other entrails of the earth, or one better then other? If by publike law the mint were ordained to be onely supplied by our stanneries, how curantly would they pass for more precious then silver mines? To an Indian, a bracelet of worthless Beads is estimated above his Gold; an hungry *Eſau* values a mess of pottage above his birth-right: In the siege of *Samaria*  
an

an Affes head was sold for fourscore peeces of silver ; and a Kab of Doves dung for five peeces : We have heard that those of *Angola* have valued a Dog at the price of many slaves. In all these earthly commodities , the market rises, and falls according to conceit, and occasion ; neither is there any intrinsecal, and settled worth in any of them ; onely Spiritual things , as Vertue and Grace are good in themselves ; and so carry their infinite value in them , that they make their owner absolutely rich , and happy : When therefore I see a rich man hugging his bags, and admiring his wealth , I look upon that man with pity, as knowing the poorness of  
that

2 Kings 6.  
25.

that self wherein he placeth his felicity; neither can I behold him with other eyes, then those, wherewith, a discreet *European* sees a savage Indian priding himself in those trifles, which our children have learned to condemn: On the other side when I see a man rich in the endowments of minde, well-fraught with knowledg, eminent in goodness, and truly gracious, I shall rise up to that man (how homely so ever his outside be) as the most precious and excellent peece which this world can afford.

## XVIII.

Should I but see an Angel,  
I should look (with *Manoah*) to  
dye no other death then the  
fight



sight of that glory ; and yet even that Angel is fain to hide his face, as not able to behold the infinite Majesty of God his Creator: When *Moses* did but talk with God in the Mount, for fourty days , his face did so shine, that the *Israelites* could not look upon the lustre of his countenance, even the very presence of the Divine Majesty not onely hath, but communicates glory : Lord, that I could see but some glimpse of the reflection of those glorious beams of thine upon my soul ; how happy should I be in this vision , whose next degree is perfectly beatifical.

## XIX.

As good, so evil is apt to be

be communicative of it self; and this so much more, as it meets with subjects more capable of evil then good; the breath of a plague-sick man taints the air round about him; yea, the very sight of blear eyes infects the sound; and one yawning mouth stretcheth many jaws: How many have we known, that have been innocent in their retiredness, miserably debauched with leud conversation? Next to being good, is, to consort with the vertuous; It is the most merciful improvement of an holy power to separate the precious from the vile; it is the highest praise of a constant goodness, for a *Lot* to be righteous in the midst of *Sodom*.

XX. We

## XX.

We are all apt to put off the blame of our miscarriages from our selves: Even in paradise we did so: It was the woman, saith *Adam*, it was the Serpent, saith the woman: How have we heard fond gamesters cast the blame of their ill luck upon the standers by, which intermedled nothing but by a silent eyesight: So the idolatrous *Pagans* of old, though flagitiously wicked, yet could impute their publike judgments to none but the Christians, whose onely innocence was their protection from utter ruine; So foolishly partial doth our self-love render us to our own demerits, that all are guilty

guilty save our selves : Yea, rather then we will want shifts, our very stars shall be blamed; which are no more accessary to our harms, then our eyes are to the Eclipses of their most eminent Lights. As on the contrary, we are ready to arrogate unto our selves those blessings, which the meer bounty of Divine Providence hath cast upon us; whereto we could not contribute so much as an hand to receive them, but by the mercy of the giver : It cannot be well with me, till I have learned to correct this palpable injustice in both; challenging to my self all my errors, and guilt of sufferings, and yielding to God the praise his own free

free and gracious beneficence.

### XXI.

How profitable and beneficial a thing is affliction; especially to some dispositions more then other : I see some trees that will not thrive, unless their roots be laid bare; unless (besides pruning) their bodies be gashed and sliced; others, that are too luxuriant, except divers of their blossoms be seasonably pulld off, yield nothing : I see too rank corn, if it be not timely eaten down, may yield something to the barn, but little to the granary : I see some full bodies, that can enjoy no health without strong evacuations, blood-lettings, font-

D                      nels,

nels ; such is the condition of our spiritual part : It is a rare soul that can be kept in any constant order without these smarting remedies ; I confess mine cannot : How wilde had I run, if the rod had not been over me ? Every man can say he thanks God for ease ; for me, I bless God for my troubles.

## XXII.

When I consider what an insensible Atome man is, in comparison of the whole body of the Earth ; and what a meer Center-point the Earth is, in comparison of the vast circumference of Heaven ; and what an almost-infinite distance there is betwixt this point of Earth, and that

that large circle of the Firmament ; and therewithal think of the innumerable number, and immense greatness of those heavenly Luminaries : I cannot but apprehend how improbable it is, that those Stars should, at such a distance, distinguish betwixt one man, and another ; betwixt one limb of the same body, and another ; betwixt one spot of Earth, and another ; and in so great a mixture, and confusion of influences, should give any distinct intimation of particular events in nature ; and much more of meer contingencies of arbitrary affairs. As for the Moon, by reason of her vicinity to the Earth, and sensible predominance over

moyſture ; and for the Sun, the great magazin of Light and Heat, I acknowledg their powerful (but impartial) operations upon this whole globe of Earth and Waters, and every part of it, not without juſt wonder and aſtoniſhment ; the other Stars may have their ſeveral vertues and effects, but their marvelous remoteneſs, and my undiſcernable nothingneſs, may ſeem to forbid any certain intelligence of their diſtinct workings upon me : But whether theſe glorious Lights give, or take any notice of ſuch an imperceptible mite as I ; ſure I am, there is great reaſon I ſhould take notice of them ; of their beauteous luſtre, of their wonderful magnitude,



magnitude, of their regular motion; and be transported with admiration of that omnipotent power, wisdom, providence, which created this goodly and mighty host of Heaven, and guides them in their constant march, without the least deviation from their first setting out, to the last moment of their final conflagration. O the narrowness of my wretched heart, that affords not room enough for wonder at that which I cannot but see!

## XXIII.

It becomes not us to be niggardly where our Saviour intends bounty: How glad should we be rather to amplify the benefit of the great

Work of our Redeemer? but surely, I cannot see upon what warrant that favor is grounded, that enlargeth the fruit of Christs redemption, to the Angels: the good needed it not, the evil were not capable of it; onely mankinde was captiv'd, and redeemable by that invaluable ransom.

Doubtless those blessed Spirits have their part in the joy and gratulation of the infinite mercy of our deliverance; for if they rejoyce at the conversion of one sinner, what triumph do we think there is in Heaven at the Universal Redemption of all beleevers? The propriety of this favor hath reason to engage us so much the more:  
Lord,

Lord, thy mercy is free, and boundless; thou wouldst pass by the lapsed Angels, and leave them in their sin, and their chains; and onely rescue miserable man out of their Hell. O for an heart that might be in some measure answerable to so infinite mercy; and that might be no less captiv'd to thy love, then it is freed by thy Redemption.

### XXIIII.

Men do commonly wrong themselves with a groundless expectation of good; forepromising to themselves all fair terms in their proceedings, and all happy success in the issue; boding nothing to themselves but what they wish; even the man after

Psal. 30 6.

Gods own heart could say, *In my prosperity I said, tush, I shall never be removed*; wherein their misreckoning makes their disappointment so much the more grievous: Had not *David* made such account of the strength and stability of his Mountain, it could not have so much troubled him to have it 'levell'd with the Plain; on the contrary, the evils which we look for, fall so much the less heavily, by how much we are fore-prepared for their entertainment; what ever by accidents I may meet withal besides, I have two fixed matches that I must inevitably encounter with, Age, and Death; the one is attended with many inconveniences, the other with much horror:

horror: let me not flatter my self with hopes of jollity, and ease. My comforts for Heaven shall ( I trust ) never fail me ; but for the present world, it shall be well for me, if I can without too much difficulty scramble out of the necessary miseries of life ; and without too much sorrow crawl to my grave.

## X X V.

Heaven hath many tongues that talk of it, more eyes to behold it, but few hearts that rightly affect it : Ask any Christian ( especially ) whom ye shall meet with ; he will tell you, thither he shapes his course ; there he hath pitcht his hopes, and would think himself highly  
D 5 wrongd

wronged by that man, who should make doubt of either his interest or speed: But, if we shall cast our eyes upon the lives of men, or they reflect their eyes upon their own bosomes, the hypocrisie will too palpably discover it self: for surely, which way so ever the faces look, the hands and feet of the most men move hell-ward: If malice, fraud, cruelty, oppression, injustice, excess, uncleanness, pride, contention, covetousness, lyes, heresies, blasphemies, disobedience be the way thither, wo is me, how many walk in that wide and open road to destruction? but even there where the heart pretends to innocence, let a man strictly examine his own affections, he

he shall finde them so deeply earthed, that he shall be forced to confess his claim to Heaven is but fashionable : Ask thy self but this one question, O man, whatsoever thou art, ask it seriously ; Might I this very hour go to Heaven, am I willing and desirous to make a present change of this life for a better ? and tell me sincerely, what answer thou receivest from thine own heart. Thy judgment cannot but tell thee that the place is a thousand times better ; that the condition would be infinitely advantageous, to exchange baseness for glory, misery for blessedness, time for eternity, a living death, for a life immortal : If thou do now fumble,

Phil. i. 23.

ble, and shuffle, and demur upon the resolution, be convinced of thine own worldliness, and infidelity ; and know , that if thy heart had as much of Heaven as thy tongue, thou couldst not but say with the chosen vessel , *I desire to depart hence , and to be with Christ, which is far better.*

## X X V I.

There is no earthly pleasure whereof we shall not soon grow weary ; and be as willing to intermit , as ever we were to entertain it ; and if the use of it continue, the very frequency makes it disregarded ; so as that which at first we esteemed rare and precious , is now looked upon as common and despicable ; and  
if



if it be such, as that our impetuous affection is too much transported with a present fruition, we are so much the more distempered in the loss: on the contrary, those painful yokes, which at the first imposing seemed insupportable, grow tolerable by custom and long acquaintance; so as I know not how it comes to pass, that time hath a contrary power, both to aggravate, and lighten evils: those pleasures are onely worthy to carry our hearts, which are measured by no less then eternity; and those pains most justly formidable which know neither end, nor remission.

## XXVII.

Joh. 13. 16.  
Joh. 15. 8.  
Joh. 15. 14.

Joh. 10. 17.

Joh. 17. 21,  
22, 23.

The nearer our Saviour drew to his glory, the more humility he expressed: His followers, were first his servants, and he their Master; then his disciples and he their Teacher; soon after they were his friends, and he theirs; straightways after his resurrection, and entrance into an immortal condition, they were his brethren; *Go to my brethren, and say unto them, I ascend to my Father, and your Father.* Lastly, they are incorporated into him, and made partakers of his glory, *That they also may be one with us,* saith he, *I in them, and thou in me: that they may be made perfect in one; and the glory*

*glory which thou gavest me, I have given them.* O Saviour, was this done for the depressing of thy self, or for the exaltation of us ; or rather for both ? how couldst thou more depress thy self, then thus to match thy self with us poor wretched creatures ? how couldst thou more exalt us, then to raise us unto this entireness with thee the All-glorious, and eternal Son of God ? how should we learn of thee to improve our highest advancement to our deepest humility, and so to regard each other, that when we are greatest, we should be least ?

XXVIII.

How apt we are to misconstrue the Spirit of God, to  
our

Pfal 2.

our own disadvantage ?  
whiles the blessed Apostle  
bids us to work out our *sal-  
vation with fear and trembling* ;  
he doth not bid us to work it  
out with doubt and distrust :  
It is the Psalmists charge, that  
we should serve the Lord  
with fear, and rejoyce in him  
with trembling ; so as there is  
a fear without diffidence, and  
a trembling that may consist  
with joy ; trembling is an  
effect of fear, but this fear  
which we must affect is re-  
verential , not slavish , not  
distrustful : Indeed, when we  
look upon our selves, and con-  
sider our own frailties and  
corruptions, and Gods in-  
finite justice, we have too just  
cause of doubt and dejection,  
yea (were it not for better  
helps)

helps) of utter despair; but when we cast up our eyes to the power of him that hath undertaken for us, and the faithfulness of him that hath promised; and the sure mercies of him that hath begun his good work in us, we can fear with confidence, and rejoyce in our trembling: For what are our sins to his mercies, our unworthiness to his infinite merits, our weaknesses to his omnipotence! I will therefore so distrust my self, that I will be stedfastly confident in the God of my salvation; I will so tremble before the glorious Majesty of my God, that I may not abate of the joy of his never-failing mercy.

## XXIX.

What a large and open hand hath our God ? how infinitely doth his bounty transcend not the practise onely, but the admiration of man ? We think it well if upon often asking we can receive small favors : if after long delay, we can be gratified with a condescend ; and if we have received one curtesie, that is a bar to a second ; whereas our munificent God gives us not onely what we ask, but what we ask not ; and therefore before we ask : yea, it is he that gives us to ask, neither could we so much as crave good things, if he did not put into us those holy desires ; yea, he not onely gives us blessings,

blessings, before we ask ; but he gives us the best things, a right to eternal glory, before we are at all, yea, before the world was; and as he prevents us in time, so he exceeds our thoughts in measure, giving us more then we ask : *Rachel* would have a Son ; God gives her two : *Abraham* sues that *Ishmael* may live ; God gives him to prosper and to be the father of many Princes: Yet more, he gives us what we cannot ask. The dumb *Demoniack* could not sue for himself ; his very silence was vocal, and receives what he would, and could not request: yea lastly, which is the great improvement of his mercy, he gives us against our asking; our ignorance sues against our selves

selves, requiring hurtful things, he will not suffer our hearts and tongues to wrong us; but withholds what we unfitly crave, and gives us what we should, and do not crave; as the fond childe cries to his father for a knife; he reaches him a spoon that may feed, and not hurt him. O the Ocean of divine bounty, boundless, bottomless; O our wretched unworthiness, if we be either niggardly to our selves in not asking blessings, or unthankful to our God in not acknowledging them!

X X X.

Infidelity and faith look both through the same perspective glass, but at contrary ends



ends : Infidelity looks through the wrong end of the glass, and therefore sees those objects which are neer, a far off ; and makes great things little; diminishing the greatest spiritual blessings; and removing far from us, threatened evils : Faith looks at the right end, and brings the blessings that are far off in time, close to our eye; and multiplies Gods mercies which in a distance lost their greatness : Thus the Father of the faithful saw his seed possessed of the promised land, when as yet he had no seed, nor was likely to have any ; when the seed which he should have, should not enjoy it till after four hundred years ; thus that good Patri-  
ark

ark saw Christs day, and rejoyced: Thus our first parent comforted himself after his ejection out of paradise, with the foresight of that blessed seed of the woman, which should be exhibited almost four thousand years after: still, and ever faith is like it self; what use were there of that grace, if it did not fetch home to my eye things future, and invisible?

That this dissolved body shall be raised out of the dust, and enlived with this very soul wherewith it is now animated; and both of them put into a condition eternally glorious, is as clearly represented to my soul in this glass, as if it were already done.  
*Faithful is he that hath promised,*

*mised, which will also do it.*

## XXXI.

Who can think other then with scorn of that base and unworthy conceit which hath been entertained by some, that our Saviour lived here on earth upon alms? He that vouchsafed to take upon him the shape of a servant, would have hated to take upon him the trade of a begger: Service is a lawful calling; beggery not so: he that gave life to all creatures, could take a maintenance from them without asking: he that did command the fish to bring the tribute money for himself and his disciples, and could multiply a few loaves and fishes for the relief

Luk. 8. 2.

relief of thousands ; could rather raise a sustenance to himself, and his, then beg it : But here was neither need, nor cause ; even ordinary means failed not ; many wealthy followers, who had received cures and miraculous deliverances ( besides heavenly doctrine ) from him, ministred to him of their substance : neither was this out of charity , but out of duty ; in the charge which he gave to his disciples ( when he sent them by payrs to preach abroad ) he tells them the laborer is worthy of his wages ; and can we think this rule doth not much more hold concerning himself ? had not himself and his family been furnished with a meet stock raised

raised from hence; what purse was it which *Judas* bore? and how could he be a thief in his office, if his bags were empty? He therefore that could say, *It is a more blessed thing to give, then to receive*; certainly would not choose (when it was in his power) rather to receive than give: *The earth is the Lords, and the fulness thereof*; and he distributes it as he pleaseth, amongst the children of men: For me, I hope I shall have the grace to be content with whatsoever share shall fall to my lot; but my prayer shall be that I may beg of none but God.

XXXII.

What a madness it is in

E us

us to presume, on our interest in Gods favor, for the securing of our sinfulness from judgment ? The Angels were deeper in it then we mortals can ever hope to be, in these houses of clay ; yet long since are ugly Devils ; and they which enjoyed the liberty of the glorious Heavens, are now reserved in everlasting chains of darkness ; And if we look down upon earth, what darling had God in the world but *Israel* ? This was his first born, his lot, his inheritance ; of whom he said, *Here I have a delight to dwell.* And now, where is it ? O the woful desolations of that select people ! What is it to tell of the suffocation of  
her

her vineyards ? vastation of  
her tents ? the devouring of  
her land ? demolition of  
walls ? breaking down Al-  
tars ? burning of Cities ?  
spoyling of houses ? dashing  
in peices their children ,  
ravishing their wives , killing  
of their Priests, eating of their  
own children of but a span  
long, and a thousand such  
woful symptomes of war :  
the Psalmist hath said a word  
for all ( in a just, but contrary  
sense) *Destructions are come to  
a perpetual end* ; what destru-  
ction can be more , when  
there is no *Israel* ? How is  
that wretched nation vanish-  
ed no man knows whither !  
so as it was *Fezebel's* curse that  
nothing was left , whereof it  
could be said , this was

Psa. 80. 13.

Jer. 4. 20.

Esa. 1. 7.

Psa. 89. 40.

Esa. 27. 11.

Esa. 13. 16.

Psa. 78. 84.

Lam. 2. 16.

E 2 *Fezebel,*

*Jezebel*, So there is not one peece of a man left in all the world, of whom we can say ; This was of one of the tribes of Israel : as for those famous Churches, which were, (since that ) honored with the preaching, and pens of the blessed Apostles, where are they now to be lookt for, but amongst the rubbish of cursed *Mahumetism* ? O that we could not be high-minded, but fear.

## XXXIII.

What a woful conversion is here ? The sting of death is sin ; and the sting of sin is death ; both meet in man, to make him perfectly miserable ; Death could not have stung us ; no, could not have been



been at all, if it had not been for sin: And sin, though in it self extreamly heinous yet were not so dreadful, and horrible, if it were not attended with death: How do we owe our selves to the mercy of a Saviour, that hath freed us from the evil of both; having pulled out the sting of death which is sin, that it cannot hurt us; and having taken such order with the sting of sin, which is death, that in stead of hurting, it shall turn beneficial to us: Lord, into what a safe condition hast thou put us? If neither sin, nor death can hurt us, what should we fear?

## XXXIV.

How unjustly hath the presumption of blasphemous cavillers been wont to cast the envy of their condemnation meerly upon the absolute will of an unrespective power, as if the damnation of the creature were onely of a supream will, not of a just merit; the very name of Justice convinces them; a punitive Justice cannot but suppose an offence: It is not for us to rack the brains, and strain the heart-strings of plain honest Christians with the subtilties of distinctions, of a negative, and positive reprobation, of causes and consequences; truths meet for the Schools: It is enough that all Christian Divines; the  
Synods

Synods both of *Dort* and *Trent* agree in this truth; that never man is, was, can be miserable but for sin, yea, for his own sin; The Prophet tells us so in terms, *Why is the living man sorrowful, man suffereth for his sin*: Nothing can be more true then that of *Bildad* the *Shuhite*, *Behold, God will not cast away a perfect man: thy perdition is of thy self, O Israel*. It is no less then rank blasphemy to make God the author of sin: *Thou art the God that hast no pleasure in wickedness, neither shall any evil dwel with thee*, saith the Psalmist; our sin is our own, and the wages of sin is death; he that doth the work earns the wages; so then the righteous God is cleared

Lam. 3. 39.

Job. 8. 20.

Psa. 5. 4.

Ezek. 18.  
23.

both of our sin, and our death; onely his justice pays us what we will needs deserve; *Have I any pleasure at all (saith he) that the wicked should die, and not that he should return from his ways and live? wherefore return yea and live.* What a wretched thing is a willful sinner that will needs be guilty of his own death? Nothing is more odious amongst men, then for a man to be a felon of himself; besides the forfeiture of his estate, Christian burial is denied him, and he is cast forth into the highway, with a stake pitcht through his body, so as every passenger that sees that woful monument is ready to say: There lyes the carcass, but where is the soul?  
But

But so much more heinous is the self-felony of a wilful sinner, because it is immediatly acted upon the soul ; and carries him with pleasure in the ways of an eternal death. *O Lord, cleanse thou me from my secret faults ; keep thy servant also from presumptuous sins, lest they get the dominion over me.*

Psal. 19. 12,  
13.

## XXXV.

We are wont to say, That we ought to give even the Devil his due ; and surely, it is possible for us to wrong that malignant spirit, in casting upon him those evils which are not properly his : It is true, that he is the tempter ; and both injects

E 5                  evil

Jam. I. 14,  
15.

evil motions, and draws them forth into act: but yet, all ill is not immediatly his; we have enough besides, of our own: *Every man, saith St. James, is tempted when he is drawn away of his own lust, and enticed; then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death;* Lo, both the lust, and the seducement are our own; the sin is ours, the death ours: There are indeed diabolical suggestions which are immediatly cast into us by that wicked one; but there are carnal tentations that are raised out of our own corrupt nature; these need not his immediate hand; he was the maine agent in our depravation

pravation; but being once depraved we can act evil of our selves: And if Satan be the father of sin, our will is the mother; and sin is the cursed issue of both: He could not make our sin without our selves; we concur to our own undoing: It was the charge of the Apostle, That we should not give place to the Devil; Lo, he could not take it, unless we gave it; our will betrays us to his tyranny; in vain shall we cry out of the malice and fraud of wicked spirits, whiles we nourish their complices in our bosomes.

## XXXVI.

I cannot but think with what unspeakable joy old

*Simeon*

*Simeon* dyed, when, after long waiting for the consolation of *Israel*, he had now seen, the Lords *Christ*; when I hear him say, *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation*; Me thinks I should see his soul ready to flie out of his mouth in an heavenly ravishment; and even then upon its wing towards its glory; for now his eyes saw, and his arms embraced, in Gods salvation, his own; in *Israels* glory, his own: How gladly doth he now see death, when he hath the Lord of life in his bosome? or how can he wish to close up his eyes with any other object? yet when I have seriously considered



sidered it, I cannot see wherein our condition comes short of his: He saw the childe Jesus but in his swathing-bands, when he was but now entering upon the great work of our redemption; we see him, after the full accomplishment of it, gloriously triumphing in Heaven: He saw him but buckling on his armor, and entring into the lists; we see him victorious.

*Who is this that cometh from Edom with dyed garments from Bozra; this that is glorious in his apparel, traveling in the greatness of his strength, mighty to save? He could onely say: To us a childe is born, to us a son is given: We can say, Thou hast ascended on high, thou hast led captivity captive,*

Esa. 63. 1.

Esa. 9. 6.

Psa. 68. 18.

*captive, thou hast received gifts for men :* It is true, the difference is, he saw his Saviour with bodily eyes, we with mental ; but the eyes of our Faith are no less sure and unfailing, then those of Sense : Lord, why should not I, whose eyes have no less seen thy salvation, say, Now let thy servant depart, not in peace onely, but in a joyful sence of my instant glory.

## XXXVII.

When I think on my Saviour in his agony, and on his cross, my soul is so clouded with sorrow, as if it would never be clear again : those bloody drops, and those dreadful ejulations (me thinks) should be past all reach,

reach of comfort: but when I see his happy eluctation out of these pangs, and hear him cheerfully rendring his spirit into the hands of his Father; when I finde him trampling upon his grave, attended with glorious Angels, and ascending in the chariot of a cloud to his Heaven; I am so elevated with joy, as that I seem to have forgotten there was ever any cause of greif in those sufferings. I could be passionate to think, O Saviour, of thy bitter and ignominious death, and most of all, of thy vehement struglings with thy fathers wrath for my sake, but thy conquest and glory takes me off, and calls me to Hallelujahs of joy and triumph;  
Blessing

Revel. 5.  
13.

*Blessing, honor, glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

### XXXVIII.

It is not hard to observe that the more holy any person is, the more he is afflicted with others sin: *Lot* vexed his righteous soul with the unclean conversation of the *Sodomites*; *David's* eyes gush't out rivers of water because men kept not the Law; Those that can look with dry and undisplesed eyes upon anothers sin, never truly mourned for their own: Had they abhorred sin, as sin, the offence of a God would have been grievous to them in whomsoever: It is a godless heart

heart that doth not finde it self concerned in Gods quarrel ; and that can laugh at that, which the God of Heaven frowns at ; my soul is nearest to me , my sorrow therefore for my sin must begin at home , but it may not rest there ; from thence it shall diffuse it self all the world over : *Who is offended , and I burn not ?* who offendeth , and I weep not ?

2 Cor. ii.  
19.

XXXIX.

The world little considers the good advantage that is made of sins: surely the whole Church of God hath reason to bless God for *Thomas* his unbelief, not in the act, which was odious (after so good assurances) but in the issue:

issue his doubt proves our evidence ; and his confession (after his touch had convinced him) was more noble, then his incredulity was shameful. All his attendance upon Christ had not taught him so much divinity, as this one touch : Often had he said, my Lord, but never my God, till now : Even *Peters* confession (though rewarded with the change of his name) came short of this : The flame that is beaten down by the blast of the bellows, rises higher then otherwise it would ; and the spring water that runs level in the Plain, yet if it fall low, it will therefore rise high ; the shaken tree roots the deeper : Not that we *should sin that grace may abound,*  
God

*God forbid* ; he can never hope to be good that will be therefore ill , that he may be the better : but that our holy zeal should labor to improve our miscarriages to our spiritual gain, and the greater glory of that Majesty whom we have offended : To be bettered by grace it is no mastery ; but to raise more holiness out of sin , is a noble imitation of that holy God , who brings light out of darkness, life out of death.

## X L.

Every man best knows his own complaints, we look upon the outsides of many , whom we think happy ; who in the meane time are secretly wrung with the inward sense  
of

of their own concealed sorrows, and under a smooth and calm countenance smother many a tempest in their bosome. There are those, whose faces smile, whiles their conscience gripes them closely within; There are those that can dissemble their poverty, and domestick vexations, reserving their sighs till their back be turned; that can pick their teeth abroad, when they are fasting, and hungry at home: and many a one forces a song when his heart is heavy: No doubt *Naomi* made many a short meal after her return to *Bethlehem*, yet did not whine to her great kinred in a bemoaning of her want: And good *Hannah* bit in many a grief, which her  
insulting



insulting rival might not see: On the contrary, there are many whom we pity as miserable, that laugh in their sleeve, and applaud themselves in their secret felicity; and would be very loath to exchange conditions with those that commiserate them. A ragged Cynick likes himself at least as well as a great *Alexander*: The mortified Christian that knows both worlds, looks with a kinde of contented scorn upon the proud gallant, that contemns him; as feeling that heaven within him, which the other is not capable to believe.

It is no judging of mens real estate by their semblance; nor valuing others worth

worth by our own rate : And for our selves, if we have once laid sure grounds of our own inward contentment and happiness, it matters not greatly if we be mis-known of the world.

## XLI.

For one man to give titles to another is ordinary ; but for the great God to give titles to a poor wretched man is no less then wonderful : Thus doth the Lord to Job ; *There is none like him in the earth , a perfect and upright man* : O what must he needs be , in whom his maker glories ! Lo ; who would have looked for a Saint in so obscure a corner of the east , and in so dark a time ,  
before

before ever the Law gave light to the world ? yet even then the land of *Uz* yields a *Job* ; no time, no place can be any bar to an infinite mercy : Even this while, for ought I see, the Sun shined more bright in *Midian* then in *Goshen* : Gods election will be sure to finde out his own any where out of hell ; and if they could be there, even there also : Amongst all those idolatrous heathen, *Job* is perfect and upright ; his religion and integrity is so much the more glorious , because it is so ill neighbored ; as some rich Diamond is set off by a dark foyl. O the infinite goodness of the Almighty that picks out some few grains out of the large chaff-heap of the world,

world, which he reserves for the granary of a blessed immortality: It is not of him that willeth, nor in him that runneth, but of God that hath mercy.

We might well imagine that such a sprig must sprout out of the stock of faithful *Abraham*; what other loyns were likely to yield so holy an issue? And if his *Sarah* must be the mother of the promised seed, yet why might he not also raise a blessed seed from *Keturah*? The birth doth not always follow the belly: even this second brood yields an heir of his fathers faith; it is said, That to the sons of the Concubines *Abraham* gave gifts, and sent them away to the East: Surely

Gen. 25. 6.

Surely this son of the Concubine carries away as rich a legacy of his fathers grace as ever was enjoyed by the Son of the promise at home.

The gifts that *Abraham* gave to *Midian* were nothing to those gifts which the God of *Abraham* gives to this son of *Midian*; who *was perfect and upright, one that feared God and eschued evil*. I perceive the holy and wise God meant to make this man a patern as of patience, so of all heavenly virtues; he could not be fit for that use if he were not exquisite; and what can be wanting to that man, of whom God holily boasts that he is Perfect?

And now what mettall is so

F                      fit

fit to challenge the fire of affliction as this pure gold? and who is so fit a match for the great Adversary as this Champion of God? Never had he been put upon so hard a combat, if God had not well known both the strength that he had given him, and the happy success of his conflict: little doth that good man know what wager is laid on his head, but strongly incounters all his tryals: The *Sabeans* have bereft him of his Oxen; the *Chaldees* of his Camels; the fire from Heaven of his sheep; the tempest of his children; Satan of his health; and had not his wife been left to him for his greatest cross, and his friends for his further tormentors, I doubt

doubt whether they had escaped.

Lo there sits the great Potentate of the East, naked and forlorn in the ashes ; as destitute of all comforts , as full of painful boyls and botches ; scraping his loathsome hide with a postheard ; yet even in that woful posture possessing his soul in patience, maintaining his innocence , justifying his Maker, cheering himself in his Redeemer , and happily triumphing over all his miseries , and at last made the great miroir of divine bounty to all generations : Now must *Job* pray for his freindly persecutors , and is so high in favor with God , that it is made an argument of extream wrath against *Israel* ;

Ezek 14.  
14, 20.

that *though* Noah, Daniel, and Job were in the land they should deliver none but their own souls: O God, this Saint could not have had this strength of invincible patience without thee: thou that rewardest it in him, didst bestow it upon him: it is thy great mercy to crown thine owne works in us: thy gifts are free, thou canst fortifie even my weak soul with the same powers, strengthen me with the same grace, and impose what thou wilt.

## XLII.

As it shall be once in glory, so it is in grace, there are degrees of it: The Apostle that said of his auditors, they have received the holy Ghost as well



well as we, did not say ; they have received the holy Ghost as much as we : We know the Apostles had so much as to give it to others ; none besides them could do so : It is an happy thing to have any quantity of true sanctifying grace at all ; every drop of water is water, and every grain of gold is gold, every measure of grace is precious : But who is there that when he is dry would take up with one drop of liquor when he might have more ? or if covetously minded, would sit down content with one dram of gold ? in such cases a little doth but draw on a desire of more : it is strange to see that in all other commodities we desire a fulness : If God give

us fruit of our bodies, it contents us not to have an imperfect childe, but we wish it may have the full shape and proportion : and, when God hath answered us in that, we do not rest in the integrity of parts, but desire that it may attain to a fulness of understanding, and of stature ; and then lastly to a fulness of age : We would have full dishes, full cups, full cofers, full barns ; a fulness of all things, save the best of all, which is, the holy Ghost. Any measure of spiritual grace contents us ; so as we are ready to say with *Esaie* : *I have enough my brother*. There is a sinful kinde of contentation, where-with many fashionable Christians suffer themselves  
to

to be beguiled, to the utter undoing of their souls : for hereupon they grow utterly careless to get, what they think they have already : who cares to eat that is full crammed ? and by this means they live and die graceless : for had they ever tasted how sweet the Lord is in the Graces of his holy Spirit, they could never think they had enough ; and whilest they do think so, they are utterly incapable of either having, or desiring more : As there is a sinful ; so there is an holy covetousness, which the more it hath, the more it affects : Lord make me thus covetous, and I cannot chuse but be rich

## XLIII.

Exod. 33.

11.

What a marvelous familiarity was this which *Moses* had with God : *That the Lord spake unto Moses, face to face, as a man speaketh to his friend !* and yet more , that *Moses* so spake to God ! what a bold and high request was that which *Moses* made to God : *I beseech thee shew me thy glory*, that is (as it is there interpreted) *thy face !* that face which no man might see and live : Lo ; God had immediately before spoken to *Moses* even to his face , out of the cloudy pillar : that doth not satisfie his holily-ambitious soul : but, as he heard the voyce, so he must see the face of the Almighty : That cloudy pillar

pillar did sufficiently represent unto him the presence of the great God of *Israel* ; yet still he sues for a sight of his glory: This is no patern for flesh and blood ; far be it from our thoughts to aspire so high : *Thy face, O God, will we seek :* but in thy blessed ordinances, not in thy glorious and incomprehensible essence : It is not for me as yet to presume so far as to desire to see that infinite light which thou art, or that light wherewith thou art cloathed , or that light inaccessible wherein thou dwellest : Onely, now shew me the light of thy countenance in grace , and prepare my soul for that light of glory ; when I shall see as I am seen.

## XLIV.

In the waters of life, the divine Scriptures, there are shallows, and there are deeps; shallows where the lamb may wade, and deeps where the Elephant may swim: If we be not wise to distinguish, we may easily mis-carry: he that can wade over the foord, cannot swim through the deep; and if he mistake the passage he drowns: What infinite mischeif hath arisen to the Church of God from the presumption of ignorant and unlettered men, that have taken upon them to interpret the most obscure Scriptures, and pertinaciously defended their own sense? How contrary is this to all practise in whatsoever

whatsoever vocation? In the Taylors trade, every man can stitch a seam, but every man cannot cut out a garment: In the Saylers art, every one may be able to pull at a cable, but every one cannot guide the helm: In the Physitians profession, every gossip can give some ordinary receipts upon common experience; but to finde the nature of the disease, and to prescribe proper remedies from the just grounds of art, is proper to the professors of that science; and we think it absurd and dangerous to allow every ignorant Mountebank to practise: In matter of law, every plain country-man knows what belongs to distraining, impounding, replevyng;

plevying : but to give sound counsel to a clyent in a point of difficulty , to draw firm conveyances; to plead effectually, and to give sound judgment in the hardest cases , is for none but Barristers , and Benchers : And shall we think it safe that in Divinity, which is the mistress of all Sciences, and in matters which may concern the eternal safety of the soul, every man should take upon him to shape his own coat, to steer his own way, to give his own dose, to put and adjudg his own case ? The old word was, that Artists are worthy to be trusted in their own trade: Wherefore hath God given to men skill in arts and tongues ? Wherefore do the apriest wits spend their  
their



their times and studies from their infancy upon these sacred employments, if men altogether inexpert in all the grounds, both of art and language, can be able to pass as sound a judgment in the depths of Theological truths, as they? How happy were it if we could all learn (according to that word of the Apostle) to keep our selves within our own line : As Christians, the Scriptures are ours ; but to use, to enjoy ; to read, to hear, to learn, to meditate, to practise ; not to interpret according to our private conceit ; for this faculty we must look higher : *The Priests lips are to preserve knowledge : and they shall seek the Law at his mouth : for he is the messenger*

Mal. 2. 7.

*messenger of the Lord of  
hosts.*

## X L V.

When we see the year in his prime and pride, decked with beautiful blossoms, and all goodly varieties of flowers, cheered with the Musick of birds, and stated in a sweet and moderate temper of heat and cold; how glad we are that we have made so good an exchange for an hard and chilling winter; and how ready we could be to wish that this pleasant and happy season might last all the year long: But herein (were our desires satisfied) we should wish to our own great disadvantage: for if the spring were not followed with an intension of Summers heat, those fruits whose

whose hopes we see in the bud and flower, could never come to any perfection: and even that succeeding fervor, if it should continue long, would be no less prejudicial to the health and life of all creatures; and if there were not a relaxation of that vigorous heat in Autumn, so as the sap returns back into the root, we could never look to see but one years fruit. And thus also it is spiritually: if our prosperity were not intermixed with vicissitudes of crosses; and if the lively beams of grace were not sometimes interchanged with cold desertions, we should never know what belongs to spiritual life: What should we do then, but be both patient of, and thankful

thankful for our changes ; and make no account of any constancy , till we attain to the Region of rest and blessedness ?

### XLVI.

What fools doth the devil make of those men which would fain otherwise be accounted wise ? who would think that men could be so far forsaken of their reason , as to fall down before those stocks and stones which their own hands had carved ; to guide their enterprises by the fond auguries of the flying , or posture, or noyse of fowls ; or the inspection of the entrails of beasts ; to tye the confidence of their succels to certain scrawls , and characters,

characters, which themselves have devised: to read their own or others fortunes in their hands or stars: to suffer themselves mocked with deceitful visions? neither are his spiritual delusions less gross and palpable; wise *Solomon* speaks of the wickedness of folly; and we may no less truly invert it; the folly of wickedness, the fool, saith our Saviour, *builds his house upon the sand*, so as it may be washt away with the next waves; what other doth the foolish worldling, that builds all his hopes upon uncertain riches, momentary pleasures, deceitful favors? *The fool* (saith *Solomon*) *walketh in darkness*; the sinner walks in the darkness of

Eccles. 7.  
25.

Math. 7.  
26.

1 Tim 6.  
17.

Heb 11. 25.  
Prov. 31. 30  
Eccles. 2.  
14.  
Eccles. 10.  
15.

of ignorance, through the works of darkness, to the pit of darkness: The fool, saith the Preacher, knows not the way into the city: The worldling may perhaps hit the way through the golden gates of honor; or down to the mines of wealth; or to the flowry garden of pleasure; but the way of true peace he knows not: he no more knows the way to Heaven, then if there were none: *The fool* (saith the Psalmist) *hath said in his heart, there is no God*; Did not the wicked man say so, he durst not wilfully sin in the face of so mighty and dreadful an avenger. Lastly, the fool is apt to part with his patrimony for some gay toys: and how ready is the carnal heart to  
cast

cast away the Favor of God, the inheritance of Heaven, the salvation of his soul, for these vain earthly trifles? Holy men are wont to pass with the world for Gods fools; (alas! how little do these censurers know to pass a true judgment of wisdom and folly? he that was rapt into the third Heaven, tells us, *That the foolishness of God is wiser then men, and the weakness of God stronger then men*; but this we are sure of, that wicked men are the devils fools; and that *judgments are prepared for scorers, and stripes for the back of fools.*

1 Cor. I.  
25.

Pro. 19. 19.

### XLVII.

There are some things which are laudable in man,  
but

but cannot be incident into God; as a bashful shamefastness, and holy fear: And there are some dispositions blame-worthy in men, which are yet, in a right sense, holily ascribed unto God, as unchangeableness, and irrepentance: Attributes and qualities receive their limitations according to the meet subjects to which they belong; with this sure rule, That whatsoever may import an infinite purity and perfection, we have reason to ascribe to our Maker; whatever may argue infirmitie, misery, corruption, we have reason to take to our selves: Neither is it otherwise in the condition of men: One mans vertue is anothers vice; so boldness in a woman,



woman, bashfulness in an old man, bounty in a poor man, parsimony in the great, are as foully unbeseeming, as boldness in a Soldier, bashfulness in a childe, bounty in the rich, parsimony in the poor, are justly commendable. It is not enough for us to know what is good in it self, but what is proper for us: else, we may be blemished with that which is anothers honor.

## XLVIII.

It is easie to observe that there are five degrees of the digestion of our spiritual food: First it is received into the cell of the ear, and there digested by a careful attention; then it is conveyed into the brain, and there concoct-  
ed

ed by due meditation, from thence it is sent down into the heart, and there digested by the affections ; and from thence it is conveyed to the tongue, in conference, and holy confession ; and lastly, it is thence transmitted to the hand, and there receives perfect digestion, in our action and performance : And as the life and health of the body cannot be maintained, except the material food pass through all the degrees of bodily concoction, no more can the soul live and prosper in the want of any of these spiritual degrees of digestion ; And as where the food is perfectly concocted, the body grows fat and vigorous ; so is it with the soul, where the  
spiritual

spiritual repast is thus kindly digested : Were there not failings in all these degrees, the souls of men would not be so meager and unthriving as they are. Some there are that will not give so much as ear-room to the word of truth ; such are willing recusants : others will admit it perhaps, so far, but there let it rest ; these are fashionable auditors : some others can be content to let it enter into the brain, and take up some place in their thoughts and memories ; these are speculative professors ; some ( but fewer ) others let it down into their hearts, and there entertain it with secret liking, but hide it in their bosomes, not daring to make profession of it to the world,

world; these are close Nicodemians: Others take it into their mouthes, and busie their tongues in holy chat, yet do nothing; these are formal discourfers: But alas, how few are there whose hands speak louder then their tongues; that conscionably hear, meditate, affect, speak, do the word of their Maker, and Redeemer?

## XLIX.

Men that are in the same condition speed not always alike: *Barabbas* was a theif, murderer, seditionary, and deserved hanging no less then the two thieves that were crucified with our Saviour, yet he is dismissed, and they executed; And even of these  
two

two (as our Saviour said of the two women grinding at the mill) one was taken, the other refused; one went before *Peter* to paradise, the other went before *Judas* into hell: The providence and election of a God may make a difference; we have no reason in the same crime, to presume upon a contrary issue: If that gracious hand shall exempt us from the common judgment of our consorts in evil, we have cause to bless his mercy; but if his just hand shall sweep us away in the company of our wicked confociates, we have reason to thank none but our selves for our sufferings.

L.

How sweet a thing is re-

G                      venge

venge to us naturally ? even the very infant rejoyces to see him beaten that hath angered him ; and is ready with his little hand to give that stroke to the by-stander , which he would have with more force returned to the offender ; and how many have we known in mortal quarrels cheerfully bleeding out their last drop, when they have seen their enemy gasping , and dying before them : This alone shews how much there is remaining in our bosome of the sting of that old Serpent, who was a murderer from the beginning, delighting in death, and enjoying our torment ; whereas , on the contrary, true grace is merciful, ready to forgive, apt to return good for

for evil, to pray for our persecutors; Nothing doth more clearly evince what spirit we are of, then our disposition in wrongs received: The carnal heart breathes nothing but revenge, and is straight wringing the sword out of the hands of him that hath said, *Vengeance is mine*: The regenerate soul, contrarily, gives place to wrath, and *puts on the bowels of mercies, kindness, humbleness of minde, meekness, long suffering, forbearing, forgiving*: and will not be overcome with evil, but overcomes evil with good. We have so much of God, as we can remit injuries; so much of Satan, as we would revenge them.

Col. 3. 13.

Rom. 12.

19.

Deut. 32.

35.

Col. 3. 12.

13.

Rom. 12.

21.

## LI.

It is worth observing how nature hath taught all living creatures to be their own physitians; The same power that gave them a being hath led them to the means of their own preservation: No *Indian* is so savage, but that he knows the use of his Tobacco and Contra-yerva; yea even the brute creatures are bred with this skill: The Dog when he is stomach-sick can go right to his proper Grass; the Cat to her Nep; the Goat to his Hemlock; the Weasel to Rue; the Hart to Dittany; the sick Lyon can cure himself with an Ape; the Monkey with a Spider; the Bear with an Ant-heap; the Panther



Panther with mans dung ;  
 and the Stork is said to have  
 taught man the use of the  
 glyster ; to what purpose  
 should we instance when the  
 case is universal ? The Toad  
 hath recourse to his Plantain-  
 leaf ; the Tortois to his Peni-  
 royal ; & in short, there is none  
 but knows his own medicine :  
 As for the reasonable crea-  
 ture , in all the civilized re-  
 gions of the world , we may  
 well say now of every nation  
 as it was of old said of *Egypt*,  
 That it is a countrey of Phy-  
 sitions : There is not an hus-  
 wife , but hath an Apothe-  
 caries shop in her Garden ;  
 which affords her those re-  
 ceipts , whereby she heals the  
 ayls of her complaining  
 family. Onely mankinde is  
 G 3 mortally

mortally foul-sick, and naturally neither knows, nor seeks, nor cares for remedy. O thou that art the great Physician in Heaven, first cure our insensibleness; make thou us as sick of our sins, as we have made our selves sick by sin, and then speak the word, and we shall be whole.

## LII.

Num. 8.

When I consider the precious ornaments of the high Priest, the rich Fabrick and furniture of the Tabernacle, the bountiful gifts which the Princes of the Tribes offered at the dedication of the Altar; I cannot but think what a mass of wealth *Israel* brought with them out of *Egypt*; these treasures grew not in the wilderness

wildernefs ; neither did *Jacob* and his fons bring them out of *Canaan* ; they were gathered in their *Goshen* : It was an hard bondage under which *Israel* was held by the latter *Pharaohs* ; yet, as if then, in ftead of the furnaces of bricks, they had been laboring in the Silver mines, to their own advantage, they come out laden with precious mettals : What fhould I fay to this ? God faid, *Israel is my firft born*, and the firft born was to have a double portion: What was *Israel* but a type of Gods Church ? now the Church of God may be held down with cruel tyranny ; but in fpight of all oppofition it will thrive ; And though they have lyen among the pots, yet fhall

Pfal. 68. 13.

*they be as the wings of a Dove covered with silver, and her feathers with yellow gold; And if the Spouse of Christ shall be stripped of her outward ornaments; yet the kings daughter is allglorious within; rich in those heavenly endowments of Grace and holiness, which shall make her dear and lovely in the eyes of her celestial Bride-groom; shortly, the Church may be impaired in her external estate; but if, the while, she gathers so much the more of those better treasures: what hath she lost? Godliness is great gain with contentment; If she have less of the world and more of God, what cause can she have of complaint, or her enemies of insultation?*

LIII.

## LIII.

He that is a God of Order loves both to set, and keep it ; For the service of his Sanctuary he appointed several offices, and in those offices several degrees ; none of those might enterfer with others : The Levites might not medle with the Preists charge ; nor one degree of Levites with another : The Porters might not thrust in amongst the Singers , though perhaps some of their voyces might be more tuneable ; ncither might the Singers change places with the Porters : The sons of *Merari* , that were to carry the boards , bars, and pillars of the Tabernacle, and the Court , might not change

Num. 4. 29.  
23.

Num. 4. 15.

Num. 4. 20.

with the sons of *Gerſhon* for the lighter burthen of the curtains, and hangings; nor thoſe of *Gerſhon*, for the more holy load of the veſſels of the Sanctuary, committed to the ſons of *Kohath*: Neither might the ſons of *Kohath* ſo much as go in to ſee the covering of thoſe ſacred utenſils by *Aaron*, and his ſons; upon no leſs pain then death: So punctual was God in ſetting every man his proper ſtation; and holding him to it, without either neglect, or change: And why ſhould we think God leſs curious in his Evangelical Church? It was the charge of him, who next under the Almighty, had the marſhalling of the Church of the *Gentiles*; Let every man abide

*abide in the same calling, where-  
in he was called :* perhaps there  
may be a better head for po-  
licy upon Plebeian shoulders  
then the Governors: shall that  
man leave his rank, and thrust  
into the chair of government?  
Neither is it other in spiritual  
offices; It is no thinking that  
the wise and holy God will  
be pleased with a wel-meant  
confusion: For all our im-  
ployments in the service of  
the Almighty, we must con-  
sult, not with our abilities,  
but with our vocation.

1 Cor. 7.  
20.

LIIII.

I see too many men willing  
to live to no purpose; caring  
only to be rid of time on what  
terms soever, making it the  
onely scope of their life to  
live,

live ; A disposition that may well besit brute creatures, which are not capable of any other aym save meerly their own preservation : but for men that enjoy the priviledg of reason, for Christians that pretend a title to Religion, too base and unworthy ; where God hath bestowed these higher faculties, he looks for other improvements ; For what a poor thing is it onely to live ? a thing common to us, with the most despised vermin, that breeds on our own corruption : but to live for some more excellent ends, is that which Reason suggests, and Religion persuits : Here then are divers subordinations of ends, whereof one makes way for another,



another, and all for the  
sue. We labor and exer-  
cise that we may eat, we eat  
that we may live, and main-  
tain health and strength; we  
desire health and strength  
that we may do good to our  
selves and many; that we  
may be able to do service to  
God, King, and Country; and  
therein, we drive at the testi-  
mony of a good conscience,  
approving to God our holy  
desires, and endeavors; and in  
all these, at the glory and  
salvation of our souls; and  
lastly, in that, as the highest  
of all ends, at the glory  
of our blessed Creator and  
Redeemer; This is indeed to  
live: otherwise, we may have  
a being for a time upon earth,  
but a life I cannot call it; and  
when

when we must cease to be, we are necessarily swallowed up with the horror of either not being at all, or of being eternally miserable.

L V.

All our love is moved from some good which we apprehend in the party loved ; carnal love from beauty ; worldly from gain ; spiritual from grace ; divine, from infinite goodness : It must needs be therefore, that when the ground and motive of our love faileth, the affection it self must cease ; those that are enamoured of a beautiful face, finde their passion cooled with a loathsome deformity ; those that are led by the hopes of profit, like wasps, leave

leave buzzing about the gally-pot, when all the hony is gone; those that could carry the rod familiarly in their hand, run from it when they see it turnd to a Serpent: Contrarily, when that which attracts our love is constant to it self, and everlasting, the affection set upon it is permanent, and eternal: If then I love God for riches, for preferment, for my own indempnity; when intervening crosses strip me of the hopes of all these, I shall be ready to say, with that distemper'd King of *Israel*: *Behold, this evil is of the Lord, What should I wait on the Lord any longer?* If my respects to my Saviour be for the loaves, and fishes; my heart is carried a-  
way

2 Kings. 6.  
33.

Cant. 8. 6.

way with those baskets of fragments : but if I can love God for his goodness sake, this love shall out-last time ; and over-match death.

## LVI.

1 Cor. 3.  
22.

What a wretched narrowness of heart is this which I finde in my self ; that when I may have all things, I take up with nothing ; and when I may be possessed of an infinite good, I please my self in grasping a little thick clay ? It was a large word that the Apostle said to his Corinthians ; *Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.* What, shall we think they were richer then their neighbors ?

bors? or is not this the condition of all those, of whom he can say in the next words, *ye are Christs?* There, there comes in all our right to this infinite wealth; of our selves we are beggars; in him, who is Lord of all, we are scoffed in all things; for whiles he saith, *All are yours, and ye are Christs, and Christ is Gods;* he doth in effect say, Christ is yours, and in him, God is yours; for this right is mutual: How else should all things be ours, if God were not ours; without whom all is nothing? and how should God the Father be ours, without that Son of his love, who hath said, *All things that the Father hath, are mine; Thou O Father art in me, and I in thee:*

No

Joh. 16. 15.

Joh. 17. 21.

Joh. 14. 6.

*No man cometh to the Father, but by me ?* If then Christ be mine, all is mine : and if I have so oft received him, and so often renewed my union with him, how is he but mine ? O Saviour, let me feel my self thoroughly possessed of thee, whether the world slide, or sink, I am happy.

## LVII.

God will not vouchsafe to allow so much honor to wicked instruments, as to make them the means of removing publike evils : The Magicians of *Egypt* could have power to bring some plagues upon the Land, but had not the power to take them away ; Certainly, there needed

needed a greater power to give a being to the frogs, then to call them off; yet this latter they cannot do who prevailed in the first: *Moses* and *Aaron* must be called to fetch off that judgment, which the Sorcerers have brought upon themselves; neither is it otherwise still: Wicked men can draw down those plagues upon a nation, which onely the faithful must remove: The sins of the one make work for the others intercession: Do we therefore smart, and groan under heavy calamities? we know to whom we are beholden: *Thus saith the Lord to this people, thus have they loved to wander; they have not refrained their feet, therefore he will now remember*

Jer. 14. 10,  
12.

Pfal. 106.  
23.

*member their iniquity, and visit their sins ; When they fast , I will not hear their cry ; and when they offer burnt offrings and an oblation , I will not accept them ; but I will consume them by the sword, and by the famine , and by the pestilence. Do we desire to be freed from the present evils and to escape an utter desolation ? They are Moses and Aaron that must do it ; He said that he would destroy them : had not Moses his chosen stood before him in the breach to turn away his wrath , lest he should destroy them : When our quarrel is with Heaven, it is not our force, or our policy that can save us : Every faithful man is a favorite of the King of glory , and can do more then command Legions :*



ons : Then is a people in some good way towards safety, when they have learned to know their friends. Whiles we have good mens prayers to grapple with wicked mens sins, there may be hopes of recovery.

## LVIII.

The ayming at a good end can be no just excuse for an unlawful act, or disposition; but if contentment did consist in having much, it were a fore temptation to a man to be covetous; since that contentation is the thing wherein the heart of man is wont to place it's chief felicity: neither indeed can there be any possible happiness without it; but the truth is, abundance

dance is no whit guilty so much as of ease, much less of a full joy: how many have we known that have spent, more pleased and happy hours, under an house of sticks, and walls of mud, and roof of straw, then great Potentates have done under marbles, and cedar? And how many, both wise Heathen, and mortified Christians have rid their hands of their cumbersome store, that they might be capable of being happy? Other creatures do naturally neglect that which abused reason bids us dote upon: If we had no better powers then beasts, or fowls, we should not at all care for this either white, or red earth; and if our graces were

were as great as the least of Saints, we should look carelessly upon the preciousst and largest treasures that the earth can afford; now our debauched reason, in stead of stirring us up to emulate the best creatures, draws us down below the basest of them; moving us to place our happiness in those things which have neither life, nor true worth; much less can give that which they have not; It is not for the generous souls of Christians to look so low, as to place their contentment in any thing, whether within the bowels, or upon the face of this earth; but to raise their thoughts up to the glorious region of their original, and rest: looking not at the things

2 Cor. 4.  
18.

things which are seen, but at the things which are not seen: for the things that are seen are temporal, but the things which are not seen are eternal.

## LIX.

Pfal. 29. 4.

The holy Psalmist knew well what he said when he called the thunder in the clouds, *The voyce of the Lord: a voyce powerful and full of Majesty*: The very Heathens made this the most awful act of their *Jupiter*; which the Spirit of God expresses in a more divine language: The God of *glory thundreth*; upon this dreadful sound it is, that the Psalmist calls to the mighty ones, to give unto the Lord glory and strength, to give unto the Lord the glory due to his name:

Pfal. 29. 3.

Pfal. 29. 1.  
2.

*name* : as it were advising the great Commanders of the world, when they hear it thunder, to fall down on their knees, and to lift up their hands, and eyes, to that great God that speaks to them from Heaven: No man needs to bid the stoutest heart to fear, when this terrible sound strikes through his ear; which is able to drive even *Neroes* and *Caligulaes* into bench-holes: But this mighty voyce calls for an improvement of our fear, to the glory of that Almighty power whence it proceeds: Perhaps, the presumption of man will be finding out the natural causes of this fearful uproar in the clouds; but the working by means derogates nothing

H                      thing

Job. 40. 9.

38. 1.

Exod. 19.

1 Sam. 12.

17, 8.

Joh. 12. 28,

29.

Revel. 10.

3. 4.

thing from the God of nature; neither yet are all thunders natural: That whirlwind and thunder, wherein God spake to *Job*; that thunder and lightning wherein God spake to *Moses* and *Israel* in mount *Sinai*; that thunder and rain wherewith God answered the prayer of *Samuel* in wheat-harvest, for *Israels* conviction in the unseasonable suit for their King; that thundering voyce from Heaven that answered the prayer of the Son of God, for the glorifying of his Name; the seven thunders that uttered their voyces to the beloved Disciple in *Pathmos*, had nothing of ordinary nature in them: And how many have we heard, and read of, That for sleight-  
ing

ing of this great work of God,  
have at once heard his voyce,  
and felt his stroke. Shortly,  
if any heart can be unmoved  
at this mighty voyce of God,  
it is stiffer then the rocks in  
the wilderness; for, *The voyce  
of the Lord shaketh the wilder-  
ness, the Lord shaketh the wil-  
derness of Kadesh*: For me, I  
tremble at the power, whiles  
I adore the mercy of that  
great God, that speaks so  
loud to me: It is my com-  
fort that he is my Father, who  
approves himself thus omni-  
potent; his love is no less in-  
finite then his power; let the  
terror be to them that know  
him angry; let my confidence  
overcome my fear: *It is the  
Lord, let him do what he will*:  
All is not right with me till I

Ps. 29. 8.

have attained to tremble at him while he shineth, and to rejoyce in him whiles he thundreth.

## L X.

1 Joh. 5. 4.

We talk of mighty warriors that have done great exploits in conquering kingdoms; but the Spirit of God tells us of a greater conquest then all theirs; *Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith*; Alas, the conquest of those great Commanders was but poor and partial, of some small spots of the earth; the conquest of a regenerate Christian is universal, of the whole world: Those other conquerors,



conquerors, whiles they prevailed abroad, were yet overcome at home: and whiles they were the Lords of nations, were no other then vassals to their own lusts: These begin their victories at home, and enlarge their Triumphs over all their spiritual enemies: The glory of those other victors was laid down with their bodies in the dust; the glory that attends these, is eternal; What pity it is that the true Christian should not know his own greatness; that he may raise his thoughts accordingly; and bear himself as one that tramples the world under his feet: *For all that is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life;* these he

1 Joh. 2. 16.

H 3            hath

hath truly subdued in himself; not so as to bereave them of life, but of rule; if he have left them some kinde of being still in him, yet he hath left them no dominion; and therefore may well stile himself the Lord of the world: Far, far therefore be it from him, that he should so abject, and debase himself, as to be a slave to his vassals: none but holy and high thoughts, and demeanors, may now beseem him; and in these spiritual regards of his inward greatness, and self-conquests, his word must be; either *Cesar*, or nothing.

## LXI.

I see so many kindes of phrensies in the world, and  
so

so many seemingly wise brains taken with them, that I much doubt whom I may be sure to account free from either the touch, or (at least) the danger of this indisposition; How many opinions do I see raised every day, that argue no less than a meer spiritual madness? such as if they should have been but mentioned seven years ago, would have been questioned out of what Bedlam they had broken loose. And for dispositions; how do we see one so ragingly furious, as if he had newly torn off his chaines, and escaped; another so stupidly senseless, that you may thrust pins into him, up to the head, and he startles not at it: One so

dumpishly sad, as if he would freez to death in melancholy, and hated any contentment but in sorrow; another so apishly jocund, as if he cared for no other pastime then to play with feathers: One so superstitiously devout, that he is ready to cringe, and crouch to every stock; another so wildly prophane, that he is ready to spit God in the face: shortly, one so censorious of others, as if he thought all men mad but himself; another so mad, as that he thinks himself and all mad men sober, and well-witted.

In this store and variety of distempers (were I not sure of my own principles) I could easily misdoubt my self; now, settled on firm grounds, I can  
pity

pity and bewail the woful distraction of many; and can but send them for recovery to that divine wisdom, who calls to them in the openings of the gates, and uttereth her words, saying; *How long ye silly ones will ye love simplicity? and the scorners delight in their scorning; and fools hate knowledg; turn you at my reproof: O ye simple understand wisdom, and ye fools be ye of an understanding heart: Blessed is the man that heareth me, watching daily at my gates: But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.*

PROV. 1. 22.

PROV. 8. 5.

PROV. 8. 34.  
36.

LXII.

Man, as he consists of a double nature, flesh and spirit, so is he placed in a middle

H 5 rank

rank betwixt an angel, which is spirit, and a beast, which is flesh; partaking of the qualities, and performing the acts of both: he is angelical in his understanding, in his sensual affections, bestial: and to whether of these he most enclineth, and conformeth himself, that part wins more of the other, and gives a denomination to him; so as, he that was before half angel, half beast, if he be drowned in sensuality, hath lost the angel, and is become a beast; if he be wholly taken up with heavenly Meditations, he hath quit the beast, and is improved angelical: It is hard to hold an equal temper; either he must degenerate into a beast, or be advanced

advanced to an angel ; meer reason sufficiently apprehends the difference of the condition : Could a beast be capable of that faculty, he would wish to be a man, rather than a brute, as he is : There is not more difference betwixt a man, and beast, then between an angel and a brutish man ; How must I needs therefore be worse then beast, if, when I may be preferred to that happy honor, I shall rather affect to be a beast, then an angel ? Away then with the bestial delights of the sensual appetite ; let not my soul sink in this mud ; let me be wholly for those intellectual pleasures which are pure and spiritual : and let my ambition be, to come as  
neer

neer to the Angel as this clog of my flesh will permit.

### LXIII.

There is great difference in mens dispositions under affliction: Some there are, dead-hearted patients, that grow mopish and stupid, with too deep a sence of their sufferings; others out of a careless jollity are insensible even of sharp and heavy crosses: We are wont to speak of some, whose enchanted flesh is invulnerable; this is the state of those hearts, which are so bewitched with worldly pleasures, that they are not to be peirced with any calamity, that may befall them in their estates, children, husbands, wives, friends;  
fo



so as they can say with *Solomons* drunkard, *They have stricken me and I was not sick, they have beaten me but I felt it not*; These are dead flesh, which do no more feel the knife, then if it did not at all enter; for whom some corrosives are necessary to make them capable of smart: This disposition, though it seem to carry a face of Fortitude, and Patience, yet is justly offensive; and not a little injurious both to God, and the soul: To God; whom it endeavors to frustrate of those holy ends which he proposeth to himself in our sufferings; for wherefore doth he afflict us, if he would not have us afflicted? wherefore doth the father whip the

Prov. 23.

35.

the childe, but that he would have him smart ; and by smarting bettered ? he looks for cries and tears ; and the childe that weeps not under the rod is held graceless : To the soul, whom it robs of the benefit of our suffering ; for what use can there be of patience where there is no sense of evil ? and how can patience have its perfect work, where it is not ?

Betwixt both these extremes, if we would have our souls prosper, a mid-disposition must be attained ; we must be so sensible of evils, that we be not stupified with them ; and so resolute under our crosses, that we may be truly sensible of them : not so brawned under the rod, that we

we should not feel it; nor yet so tender that we should over-feel it: not more patient under the stripe, then willing to kiss the hand that inflicts it.

## LXIV.

God as he is one, so he loves singleness and simplicity in the inward parts: as therefore he hath been pleased to give us those senses double, whereby we might let in for our selves, as our eyes, and ears; and those limbs double, whereby we might act for our selves, as our hands and feet; so those which he would appropriate to himself, as our hearts for beleeve, and our tongue for confession, he hath given us  
single,

Jam. 4. 8.

single ; neither did he ever ordain, or can abide two hearts in a bosome, two tongues in one mouth : It is then the hateful stile, which the Spirit of God gives to an hypocrite ; that he is *double-minded* ; In the language of Gods Spirit, a fool hath no heart, and a dissembler hath an heart, and an heart ; and surely, as a man that hath two heads is a monster in nature, so he that hath two hearts is no less a spiritual monster to God : For the holy and wise God hath made one for one ; One minde, or soul, for one body : And if the regenerate man have two men in one ; the old man, and the new ; yet it is so, as that one is flesh, the other spirit ; the minde then

then is not double ; but the law of the mind is opposed to the law of the flesh; so as here are strivings, in one heart, not the sidings of two : for surely, the God of unity can neither indure multiplication, nor division of hearts, in one brest : If then we have one heart for God, another for Mammon, we may be sure God will not own this latter; how should he, for he made it not? Yea, most justly will he disclaim both, since that which he made was but one, this double. And as the wise man hath told us, That God hates nothing which he hath made : so may we truly say, God hateth whatsoever he made not ; since what he made not, is onely evil:  
When

Rom. 7. 23.

Pfal. 134.  
23, 24.

When I have done my best, I shall have but a weak and a faulty heart ; but, Lord, let it be but a single one : *Search me, O God, and know my heart, try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.*

### L X V.

There is a kinde of not-being in sin ; for sin is not an existence of somewhat that is, but a deficiency of that rectitude which should be : it is a privation, but not without a real mischief ; as blindness is but a privation of sight, but a true misery : Now, a privation cannot stand alone ; it must have some subject to lean upon ; there is no blindness

ness but where there is an eye,  
 no death but where there hath  
 been a life : sin therefore sup-  
 poses a soul, wherein it is,  
 and an act whereto it cleaveth : and those acts of sin are  
 they which the Apostle calls  
 the *works of darkness* ; So as  
 there is a kinde of operosity  
 in sin, in regard whereof sin-  
 ners are stiled, *The workers of*  
*iniquity* : And surely there are  
 sins, wherein there is more  
 toyl and labor, then in the  
 holiest actions : What pains  
 and care doth the thief take  
 in setting his match, in  
 watching for his prey ? How  
 doth he spend the darkest and  
 coldest nights in the executi-  
 on of his plot ? What fears,  
 what flights, what hazards,  
 what shifts are here to a-  
 voyd

Eph. 5. 12.

Luk. 13.  
27.

voyd notice and punishment :

The adulterer says, *That stoln waters are sweet* ; but that sweet is sauced to him with many careful thoughts, with many deadly dangers : The superstitious bygor, who is himself besotted with error, how doth he traverse Sea and land to make a Prose-lyte ? What adventures doth he make, what perils doth he run, what deaths doth he challenge, to mar a soul ?

So as some men take more pains to go to Hell, then some others do, to go to Heaven : O the sottishness of sinners, that with a temporary misery will needs purchase an eternal ! How should we think no pains sufficient for the attaining of Heaven, when we  
see



see wretched men toyl so much for damnation ?

### LXVI.

With what elegance and force doth the holy Ghost express our Saviours leaving of the world; which he calls his taking home again; or his receiving up ? In the former, implying, That the Son of God was, for the time, sent out of his Fathers house, to these lower regions of his exile, or pilgrimage, and was now re-admitted into those his glorious mansions; In the latter, so intimating his triumphant ascension, that he passeth over his bitter passion: Surely, he was to take death in his way; so he told his Disciples, in the walk to

Luk. 9. 51.

*Emaus :*

Luk. 24. 26. *Emaus* : Ought not Christ to suffer these things, and to enter into his glory? He must be lifted up to the Cross, ere his Ascension to Heaven; but, as if the thought of death were swallowed up in the blessed issue of his death, here is no mention of ought but his assumption : Lo, death truly swallowed up in victory : Neither is it otherwise proportionally with us : wholly so it cannot be ; for, as for him, Death did but taste of him, could not devour him, much less put him over ; It could not but yield him whole & entire the third day, without any impairing of his nature ; yea, with an happy addition to it, of a glorious immortality : and in that glorified



himself with the sight of that Heaven, which he makes for ; So doth the Travailer comfort himself, when after a tempestuous storm he sees the Sun breaking forth in his brightness.

Joh. 11. 23. I am dying ; but , O Saviour , *thou art the resurrection and the life ; he that beleeveth in thee, though he be dead yet shall he live : Awake , and sing ye that dwel in the dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead: Blessed are the dead that dye in the Lord for they rest from their labors, and their works follow them.*

Esa. 26. 19.

## LXVII.

What need I be troubled that I finde in my self a fear of  
Death ?

Death? what *Israelite* is not ready to run away at the sight of this *Goliath*? This fear is natural; and so far from being evil, that it was incident into the Son of God, who was heard in that which he feared; Christianity serves not to destroy, but to rectifie nature. Grace regulates this passion in us, and corrects the exorbitances of it, never intended to root it out: Let me therefore entertain this fear, but so, as that I may master it; if I cannot avoyd fear, let it be such as may be incident into a faithful man: Whiles my fear apprehends just terror in the face of Death, let my faith lay fast hold on that blessed Saviour, who hath both overcome,

I                      and

and sweetned it ; on that blessed estate of glory which accompanies it ; my fear shall end in joy , my death in advantage.

## LXVIII.

It is too plain that we are faln upon the old age of the world ; the last times, and therefore nearest to the dissolution ; and if time it self did not evince it, the disposition and qualities would most evidently do it ; For to what a cold temper of charity are we grown ? what meer Ice is in these spiritual veins ? the unnatural and unkindly flushings of self-love abound indeed every where ; but for true Christian love it is come to old *David's* pass, it may be

be covered with clothes, but it can get no heat: Besides, what whimsies, and fancies of dotage do we finde the world possessed withal, beyond the examples of all former times? what wilde and mad opinions have been lately broached, which the settled brains of better ages could never have imagined? Unto these, how extreemly cholerick the world is grown, in these later times, there needs no other proof then the effusion of so much blood in this present age, as many preceding centuries of years have been sparing to spill.

What should I speak of the moral distempers of diseases, the confluence whereof hath made this age more wicked-

ly-miserable then all the former? for, when ever was there so much prophane-ness, atheism, blasphemy, schism, excess, disobedience, oppression, licentiousness, as we now sigh under? Lastly, that which is the common fault of age, loquacity, is a plain evidence of the worlds declinedness: for, was there ever age guilty of so much tongue, and pen as this last? were ever the Presses so cloyed with frivolous work? Every man thinks what he lists, and speaks what he thinks, and writes what he speaks, and prints what he writes; Neither would the world talk so much, did it not make account it cannot talk long. What should we do then, since



since we know the world truly old, and now going upon his great, and fatal Climacterical, but as discreet men would carry themselves to impotent and decrepit age; bear with the infirmities of it, pity and bewail the distempers, strive against the enormities, and prepare for the dissolution.

LXIX.

There cannot be a stronger motive to awe and obedience, then that which Saint *Peter* enforceth; That God is both a Father and a Judg: The one is a title of Love and Mercy; the other of Justice. What ever God is, he is all that; he is all Love and Mercy; He is all Justice; He is not so a Judg, that he hath

1 Pet. 1.17.

waved the title and affection of a Father : He is not so a Father that he will remit ought of his infinite justice as a Judg : He is, he will ever be both these in one ; and we must fasten our eyes upon both these at once ; and be accordingly affected unto both : He is a Father, therefore here must be a loving awe ; He is a Judg, and therefore here must be an awful love and obedience. So must we lay hold upon the tender mercies of a Father that we may rejoyce continually ; so must we apprehend the Justice of a righteous Judg, that we do lovingly tremble ; Why then should man despair ? God is a father ; All the bowels of mortal and humane

mane love, are straight to his :

*Can a woman forget her sucking  
childe, that she should not have  
compassion on the son of her  
womb? yea, they may forget;  
yet will I not forget thee : saith  
the Lord.* That which is the  
title of his personality in di-  
vine relation, is also the title  
of his gracious relation to us,  
*Father*; neither can he be  
other then he is styled; And  
contrarily how dare man pre-  
sume, since this Father is a  
Judg? It is for sinful flesh  
and blood to be partial;  
foolish parents may be apt to  
connive at the sins of their  
own loyns, or bowels, be-  
cause theirs; either they will  
not see them, or not hate  
them, or not censure them, or  
not punish them: The infinite

Isa. 49. 15.

1 Pet. i. 17.

justice of a God cannot wink at our failings : There is no debt of our sin, but must be paid in our selves, or our surety : If then we call him *Father, who without respect of persons judgeth according to every mans work* ; why do we not *pass the time of our sojourning here in fear* ?

## L X X.

How terrible a motion was that, ( which was made by the two Disciples ) of commanding fire to come down from Heaven, and consume the inhospitable *Samaritans* ? Me thinks, I could tremble but at the imagination of so dreadful a judgment, as they did not fear to sue for ; Yet if we look to the offence, it was  
no

no positive act of indignity offered to Christ ; but the meer not-lodging of his train ; and that , not out of a rude inhumanity, but out of a religious scruple : what could they have said if these *Samaritans* had pursued them with swords, and staves, and stones? Whom shall we hope to finde free from cruelty of revenge, when even the Disciple of Love was thus over-taken? What wonder is it if natural men be transported with furious desires, when so eminent Domesticks, and followers of our Saviour were thus faulty? Surely nature in man is cruel ; neither is there any creature under Heaven so bloody to its own kinde : Even Bears and Wolves, and

Tigers devour not one another ; and if any of them fall out in single combats for a prey, here is no publique engaging for blood ; neither do they affect to enjoy each others torment ; rather entertaining one anothers complaints with pity ; Let but a swine cry, the rest of the herd within the noyse, come running in, to see and compassionate his pain ; onely man rejoices in the misery of the same flesh and blood with himself, and loves to triumph in his revenge : whiles we are thus affected, we know not of what spirit we are ; we may soon learn ; we are even of that spirit who was a *man-slayer from the beginning* ; as for the good spirit, his just style

Joh. 8. 44.

style is *the preserver of men*; Job. 7. 20.  
 and the errand of the son of  
 man was, *not to destroy mens*  
*lives, but to save them*: and his Luk. 9. 56.  
 charge to these, and all other  
 his disciples; *Be mercifull, as*  
*your Father also is merciful*, and Luk. 6. 36.  
 how easily may we observe  
 that this very disciple (as if in  
 way of abundant satisfaction  
 for this rash over-sight) calls  
 more for love, then all the  
 rest of his masters train, tel-  
 ling us that *God is love, and he*  
*that dwelleth in love, dwelleth*  
*in God, and God in him*: and,  
*Beloved, let us love one ano-*  
*ther: For love is of God; and*  
*every one that loveth is of God,*  
*and knoweth God: He that*  
*loveth not, knoweth not God:*  
*for God is love.* Shortly then,  
 what would not this holy  
 disciple

1 Joh. 4. 16.

1 Joh. 4. 7.

1 Joh. 4. 8.

disciple have given to have recalled this fiery motion ? The more mercy and charity is in us ; the more we have of God ; the more fury, and revenge ; of Satan.

## L X I.

Much caution must be had in our imitation of the actions of the holiest : cautions, both in respect of the persons, and of the actions : God himself ; yea, God cloathed in flesh, ( though the pattern of all perfection ) is not for our universal imitation ; the most of their actions are for our wonder, not for our exempling ; and amongst men ; how absurd were it in a Peasant to imitate a King ? or one of the long robe, a Souldier ?  
If



If Moses climbe up the hill of God, *Sinai*; shall another *Israelite* say, *Moses* goes up, why not I? So he might have paid dear for his presumption: *Moses* was called up, the rest were limited; and if a beast touch the hill, he shall dye. That act may beseem one, which would be very incongruous in another; The dog fawns upon his master, and hath his back stroaked; if the Ass do the like, he is beaten: We are naturally apt to be carried with examples: It is one of the greatest improvements of wisdom to know, whom, in what, and how far we may imitate: The best have their weaknesses; there is no copy without a blur: *Be ye followers*

Phil. 3. 17.  
1 Cor. 4. 16.  
1 Cor. 11. 1.

*lowers of me, saith the chosen Vessel : but how ? Even as I am of Christ : It is safe following him that cannot erer.*

## LXXII.

God who is simply one, infinitely perfect, absolutely compleat in himself, enjoys himself fully, from all eternity, without any relation to the creature : but knowing our wants, and weaknesses, he hath ordained a society for our well-being; and therefore even in mans innocency, could say, *It is not good for man to be alone* : And why Lord ? why might not man have taken pleasure enough in the beauty and sweetness of his Paradise, in contemplating thine Heaven, in the command

command of thine obsequious creatures, and above all, in the fruition of thy divine presence, in that happy integrity of his nature without any accession of other helps? Surely, thou who knewest well what disposition thou hadst put into him, intendedst to fit him with all meet conveniences: and thou who madest him sociable, before he could have any society; thoughtst fit to stead him with such a society, as might make his life comfortable to him. Wise Solomon observes it out of his deep experience, for *a vanity under the Sun, That there is one alone, and there is not a second; and that, two are better then one, because they have a good reward for their labor.* In

Eccl. 4. 7;  
8, 9.

Matt. 10. 2,  
3, 4,

Luke. 10. 1.

In the Plantation of the Evangelical Church, the Apostles are not reckoned single, but by pairs; and so doth their Lord send them upon the great errand of his Gospel: And when he seconded that Work by a commission given to his seventy Disciples; He *sent them two and two before his face, into every City and place, whither he himself would come*. After this, when our Saviour had left the earth, *Paul and Barnabas* go together; and when they are parted, *Paul and Silas, Barnabas and Mark* are sorted: Single endeavors seldom prosper; many hands make the work both quick and sure: They can be no friends to the happy estate of a Family or Church,

Church, that labor to cause distractions ; Division makes certain way for ruine.

### LXXIII.

Under the Law there was difference, as of Ages, so of Sexes : Circumcision was appropriated to the Male : In the Temple there was the Court of the Jews ; and without that, the Court of the Women ; neither might that Sex go beyond their bounds ; and still it is so in their Jewish Synagogues : But in Christ, there is neither Male, nor Female. As the soul hath no Sex ; so God makes no difference in the acceptance of either : As it is the honor of the one Sex, that Christ the Son of God was a man ;

Luk. 2. 38.

Luk. 8. 2, 3.

man ; so it is the honor of the other Sex , that he was born of a woman : And if the woman be (as she is in nature) the weaker vessel, yet she is no less capable of Grace , then the stronger ; as the thinnest glass may receive as precious liquor , as the best plate : Good *Anna* as well as *Simeon*, gave glory to their new-born Saviour , to all *that looked for redemption in Jerusalem* : And afterwards , the holy women were no less zealous attendants of Christ , both in his life and death , then the most forward Disciples ; yea, they followed him , when his domestick followers forsook him ; neither could be parted by either his Cross , or his Grave.

And

And they were the first that were honored with the notice, and message of their Saviours blessed Resurrection, and Ascension ; then which, what imployment could be more noble ? *The Lord gave the word*, saith the Psalmist, *great was the company of the Preacheresses* ; the word is Feminine : However therefore in natural, and politique respects, the Philosopher might have some reason to bless God, that he had made him a man, and not a woman ; yet in spiritual ( which are the best ) regards, here is no inequality ; so that it is the great mercy and goodness of our common Creator, that though he hath made a difference in the smallest matters,

Joh. 20.  
17.

Psal. 68.  
11.

King James  
his preface  
monitory.

ters, yet he makes none in the greatest ; and that he so indifferently peoples Heaven with both Sexes , that , for ought we know , the greatest Saint there, is of the weaker Sex.

## LXXIV.

Mark. i4. 31.

There is nothing more easie then for a man to be courageous in a time of safety ; and to desie those dangers which he neither feels nor sees. Whiles the coast is clear, every man can be ready to say , with *Peter* ; *Though all men, yet not I ; If I should dye with thee , I will not deny thee in any wise :* But when the evil hour cometh , when our enemy appears armed in the lists , ready to encounter  
us,



us, then to call up our spirits, and to grapple resolutely with dangers and death, it is the praise and proof of a true Christian valour.

And this is that which the Apostle calls *standing*; in opposition to both falling, and fleeing: Falling, out of faintness, and fleeing for fear. It shall not be possible for us thus to stand, if we shall trust to our own feet; In, and of our selves, the best of us are but meer cowards; neither can be able so much as to look our enemy in the face: Would we be perfect victors? we must go out of our selves, into the God of our strength: If we have made him ours, who shall, yea, who can be against us? *We can do all things*

Ephes. 6. 13,  
14.

Phil. 4. 13.

Phil. 4. 13.

*things through him that strengthens us : All things ; therefore conquer Death and Hell : If we be weakness, he*

Rom. 13.  
14.

*is omnipotence ; Put we on the Lord Jesus Christ by a lively Faith, what enemy can come within us , to do us*

Psal. 56. 3,  
4

*hurt ? What time I am afraid, I will trust in thee, O God : In thee, O God, have I trusted, I will not fear what ( either )*

Psal. 18. 2,  
3.

*flesh (or spirit) can do unto me : The Lord is my rock , and my fortress, and my deliverer ; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation ; I will call upon the Lord , who is worthy to be praised ; so shall I be saved from mine enemies.*

## LXXV.

It is disparagement enough that the Apostle casts upon all the visible things of this world, That *the things which are seen are temporary*: Be they never so glorious, yet being transitory, they cannot be worthy of our hearts: Who would care for an house of glass, if never so curiously painted, and gilded? All things that are measured by time, are thus brittle: Bodily substances of what kinde soever, lye open to the eye; and being seen, can be in no other, then a fading condition; even that goodly Fabrick of Heaven, which we see, and admire, must be changed, and in a sort dissolved: How much

2 Cor. 4.  
18.

2 Pet. 3. 7.

12,

much more vanishing are all earthly glories : and by how much shorter their continuance is, so much lower must be their valuation : We account him foolish that will dote too much upon a flower, though never so beautiful ; because we know it can be but a moneths pleasure ; and no care, no art can preserve it from withering ; amongst the rest the Hemerocallis is the least esteemed, because one day ends its beauty : what madness then were it in us to set our hearts upon these perishing contentments which we must soon mutually leave, we them, they us : Eternity is that onely thing which is worthy to take up the thoughts of a wise man ;  
that

That being added to evil makes the evil infinitely more intolerable ; and being added to good, makes the good infinitely more desirable.

O Eternity ! thou bottomless abyfs of misery to the wicked ; thou indeterminable pitch of joy to the Saints of God ; what soul is able to comprehend thee ? what strength of understanding is able to conceive of thee ? Be thou ever in my thoughts, ever before mine eyes : Be thou the scope of all my actions, of all my endeavors : and in respect of thee , let all this visible world be to mee as nothing : And since onely the things *which are not seen* by the eye of sense *are eternal* ; Lord , sharpen thou the eyes

K of

Of my faith that I may see those things invisible, and may in that sight, enjoy thy blessed eternity.

## LXXVI.

1 Joh. 3. 21.

What is all the world to us in comparifon of the Bird in our bofome, our confcience? In vain fhall all the world acquite, and magnifie us, if that fecretly condemn us; and if that condemn us not, *We have confidence towards God*, and may bid defiance to men and devils: Now that it may not condemn us; it muft be both pacified, and purged: pacified in refpect of the guilt of fin: purged in refpect of the corruption:

For fo long as there is guilt in the foul, the clamors of an accusing,

accusing, and condemning conscience can no more be stilled, then the waters of the Sea can stand still in a storm: There is then no pacification without removing the guilt of sin; no removing of guilt without remission; no remission without satisfaction; no satisfaction without a price of infinite value answerable to the infiniteness of the Justice offended: and this is no where to be had, but in the blood of Christ, God, and Man: All created and finite powers are but miserable comforters, Physicians of no value, to this one.

And the same power that pacifieth the conscience from the guilt, must also purge it from the filthiness of sin;

K 2

even

Heb. 9. 14.

Heb. 9. 14.

1 Joh. 1. 7.

Act. 15. 9.

even that blood of the Son of God, who *is made unto us of God, Sanctification and Redemption*: That Faith which brings Christ home to the soul, doth by the efficacy of his blessed Spirit, purifie the heart from *all filthiness both of flesh and spirit* : *Being justified by this faith, we have peace with God* : When once the heart is quieted from the uproars of self-accusation, and cleansed from dead works ; what in this world can so much concern us, as to keep it so ? Which shall be done, if we shall give Christ the possession of our souls, and commit the keys into his onely hands ; so shall nothing be suffered to enter in, that may disturb or defile it ; if we shall settle firm resolutions



resolutions in our breasts,  
never to yield to the com-  
mission of any known, enor-  
mious sin : Failings and slips  
there will be in the holiest of  
Gods Saints, whiles they  
carry their clay about them ;  
For these we are allowed to  
fetch forth a pardon of  
course from that infinite mer-  
cy of our God, who hath set  
a Fountain open *to the house of  
David, and to the inhabitants  
of Ferusalem, for sin, and for  
uncleanness* ; by the force of  
our daily prayers : But if,  
through an over-bold securi-  
ty, and spiritual negligence,  
we shall suffer our selves to be  
drawn away into some hei-  
nous wickedness, it must cost  
warm water to recover us :  
Neither can it, in such a case,

Zechar. 13.  
1.

Ecclu. 14. 2.

be safe for us, to suffer our eyes to sleep, or our eye-lids to slumber, till we have made our peace with Heaven: This done, and carefully maintained, what can make us other then happily secure? *Blessed is he whose conscience hath not condemned him, and who is not fals from his hope in the Lord.*

## LXXVII.

We cannot apprehend Heaven in any notion but of excellency, and glory; that as it is in it self a place of wonderful resplendence, and Majesty; so it is the Palace of the most high God, wherein he exhibites his infinite magnificence; that it is the happy receptacle of all the elect of God;

God; that it is the glorious rendezvous of the blessed Angels; that we have parents, children, husband, wife, brothers, sisters, friends whom we dearly loved, there: For such is the power of love that it can endear any place to us where the party affected, is; much more the best; If it be a loathsome gaol, our affection can make it a delightful bower; yea the very grave cannot keep us off: The women could say of *Mary*, that she was gone to the grave of *Lazarus* to weep there: and the zeal of those holy clyents of Christ carries them to seek their (as they supposed still dead) Saviour, even in his Tomb: Above all conceivable apprehensions

K 4 then,

Colos. 3. 1.

then, wherein Heaven is endeared to us, there is none comparable to that, which the Apostle enforceth to us, that, there *Christ sitteth on the right hand of God*: If we have an husband, wife, childe, whom we dearly love, pent up in some Tower or Castle afar off, whither we are not allowed to have access; how many longing eyes do we cast thither; how do we please our selves to think, within those walls is he inclosed whom my soul loveth; and who is inclosed in my heart; but if it may be possible to have passage (though with some difficulty and danger) to the place, how gladly do we put our selves upon the adventure? When therefore we hear and certainly know that

That our most dear Saviour is above, in all heavenly glory ; and that the Heavens must contain him till his coming again, with what full contentment of heart should we look up thither ? How should we break thorow all these secular distractions, and be carried up by our affections ( which are the wings of the soul ) towards an happy fruition of him ? Good old *Jacob*, when he heard that his dearling son was yet alive, in *Egypt*, how doth he gather up his spirits, and takes up a cheerful resolution, *Joseph my son is yet alive, I will go and see him before I dye ?* Do we think his heart was any more in *Canaan*, after he heard where his *Joseph* was ? And shall we, when we hear,

Gen. 45.  
26.

and know, where our dearest Saviour (typified by that good Patriark) is; that he is gone before to provide a place for us in the rich *Goshen* above, shall we be heartless in our desires towards him, and take up with earth? How many poor souls take tedious, costly, perilous voyages to that land (which onely the bodily presence of our Saviour could denominate holy, their own wickedness justly stiles accursed) onely to see the place, where our dear Saviour trod; where he stood, where he sate, lay, set his last footing; and finde a kinde of contentment in this sacred curiosity, returning yet, never the holier, never the happier; how then should I be affected with

with the sight of that place, where he is now in person, sitting gloriously at the right hand of Majesty, adored by all the powers of Heaven ? Let it be a covenant between me and my eyes, never to look up at Heaven, (as how can I look beside it ? ) but I shall, in the same instant, think of my blessed Saviour, sitting there in his glorified humanity, united to the incomprehensible -- glorious Deity, attended and worshiped by thousand thousands of Saints and Angels, preparing a place for me and all his elect in those eternal Mansions.

## LXXVIII.

How lively doth the Spirit  
of

Heb. 11. 10.

of God describe the heavenly affections of faithful *Abraham* ; that he looked for a city which hath foundations, whose builder and maker is God : What city was this, but the celestial *Jerusalem*, the glorious seat of the Great Empire of Heaven ? The main strength of any building is in the foundation ; if that be firm and sure, the fabrick well knit together will stand : but if that be either not laid, or lye loose and unsetled, the tottering frame doth but wait upon the next wind for a ruine : The good Patriark had been used to dwell in Tents, which were not capable of a foundation : It is like, he and his ancestors wanted not good houses in *Chaldea*,



*Chaldea*, where they were formerly planted ; God calls him forth of those fixed habitations in his own Countrey, to sojourn in Tabernacles, or Booths in a strange land ; his faith carries him cheerfully along ; his present fruition gives way to hope of better things : In stead of those poor sheds of sticks and skins, he looks for a City ; in stead of those stakes and cords, he looks for Foundations ; in stead of mens work, he looks for the Architecture of God. Alas, we men will be building Castles, and Towers here upon earth, or, in the ayr rather ; such as either have no foundation at all ; or at the best, onely a foundation in the dust ; neither can they  
be

Revel. 21.  
19.

be any other, whiles they are of mans making; for what can he make in better condition then himself? The City that is of Gods building is deep, and firmly grounded upon the rock of his eternal decree; and hath more foundations then one; and all of them both sure and costly; Gods material house built by *Solomon* had the foundation laid with great squared stone; but *the foundations of the wall of this City of God are garnished with all manner of precious stones: Glorious things are spoken of thee, O thou city of God: Why do I set up my rest in this house of clay, which is every day falling on my head, whiles I have the assured expectation of so glorious*

rious a dwelling above? *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; an house not made with hands, eternal in the Heavens.*

2 Cor. 4. 1.

### LXXIX.

God, though he be free of his entertainments, yet is curious of his guests: we know what the great house-keeper said to the fordid guest; *Friend how camest thou in hither, not having on a wedding garment?* To his feast of glory none can come but the pure; without this disposition no man shall so much as see God, much less be enterained by him: To his feast of grace none may come but the clean, and those who

Heb. 12. 14.

Colos. 3. 9,  
10.

Haggai. 2.  
12, 13.

who upon strict examination have found themselves worthy : That we may be meet to sit at either of these Tables, there must be a putting off, ere there can be a putting on; a putting off the old garments, ere there can be a putting on the new ; the old are foul and ragged, the new clean and holy ; for if they should be worn at once ; the foul and beastly under-garment would soyl, and defile the clean ; the clean could not cleanse the foul : As it was in the *Jewish* law of holiness, holy flesh in the skirt of the garment could not infuse an holiness into the garment ; but the touch of an unclean person might diffuse uncleanness to the garment : Thus our pro-  
fessed

fessed holiness, and pretended  
graces are sure to be defiled  
by our secretly-maintained  
corruption, not our corrup-  
tion sanctified by our graces;  
as in common experience, if  
the sound person come to see  
the infected; the infected  
may easily taint the sound;  
the sound cannot by his pre-  
sence heal the infected: If  
ever therefore we look to be  
welcome to the feasts of God,  
we must *put off the old man  
with his deeds, and put on the  
new man, which is renewed in  
knowledg after the image of him  
that created him.*

Colos. 3 9,  
10.

## LXXX.

It is not for us to cast a dis-  
paragement upon any work  
of our Maker; much less  
upon

Rom. 13.  
14.

Rom. 7. 18.

upon a peece so neer, so essential to us : yet with what contempt doth the Apostle seem still to mention our *flesh* ? and, as if he would have it slighted for some forlorn out-cast, he charges us, not to *make provision for the flesh*. What ? shall we think the holy man was faine out with a part of himself ? Surely sometimes his language that he gives it, is hard : *The flesh rebels against the spirit : I know that in me (that is in my flesh) dwelleth no good thing* : but how easie is it to observe, that the *Flesh* sometimes goes for the body of man ; sometimes for the body of sin : as the first, it is a partner with the soul ; as the latter, it is an enemy ; and the worst of enemies,

enemies, spiritual : No marvel then if he would not have provision made for such an enemy : In outward and bodily enmity, the case, and his charge is otherwise : *If thine enemy hunger, feed him ; if he thirst , give him drink : but here , make no provision for the flesh : What reason were there that a man should furnish, and strengthen an enemy against himself ? But if the flesh be the body of the man, it must challenge a respect ; but the very name carries an intimation of baseness ; at the best, it is that which is common to beasts with us ; There is one flesh ( saith the Apostle ) of men , another flesh of beasts ; both are but flesh : Alas, what is it but a clod of earth better molded,*

Prov. 25.  
28.

Rom. 12.  
20.

1 Cor. 15.  
39.

molded, the clog of the soul, a rotten pile, a pack of dust, a feast of worms ? But even as such, provision must be made for it ; with a moderate and thrifty care, not with a solicitous : a provision for the necessities and convenience of life, not for the fulfilling of the lusts : This flesh must be fed, and clad ; not humored, not pampered : so fed as to hold up nature, not inordinateness ; shortly, such an hand must we hold over it, as that we may make it a good servant, not a lawless wanton.

## LXXXI.

What action was ever so good, or so compleatly done, as to be well taken of all hands ?



hands? *Noah* and *Lot* fore-  
 tel of judgments from God,  
 upon the old world, and *Sod-*  
*dom*, and are scoffed at: *Israel*  
 would go to sacrifice to God  
 in the wilderness, and they are  
 idle; *Moses* and *Aaron* will be  
 governing *Israel* according to  
 Gods appointment; *Ye take*  
*too much upon you, ye sons of*  
*Levi*: *David* will be dancing  
 before the *Ark* of the Lord;  
 He uncovers himself shame-  
 lessly as one of the vain fel-  
 lows: Our Saviour is socia-  
 ble; *He is a wine-bibber, a freind*  
*of publicans and sinners*: *John*  
*Baptist* is solitary, and austere;  
 He hath a devil: Christ casts  
 out devils; He doth it by  
*Beelzebub* the prince of devils:  
 He rides in an homely pomp  
 through *Jerusalem*; he affects a  
 temporal

2 Sam. 6.

10.

Matt. II. 18,

19.

A&amp;t. 2. 13.

A&amp;t. 6. 11.

temporal kingdom ; and he is no friend to *Cesar* that can suffer him to live . He is by his Almighty power risen from the dead ; his Disciples stole him away , whiles the Soldiers slept : The Spirit of God descends upon the Apostles in fiery and cloven tongues , and they , thus inspired , suddenly speak all Languages ; they are full of new wine . *Stephen* preacheth Christ the end of the Law ; He speaks blasphemous words against *Moses* and against God ; and what aspersions were cast upon the primitive Christians , all Histories witness : What can we hope to do , or say , that shall escape the censures , and mis-interpretations of men , when

when we see the Son of God could not avoyd it ? Let a man profess himself honestly conscionable, he is a scrupulous hypocrite ; Let him take but a just liberty in things meerly indifferent, he is loosely profane ; Let him be charitably affected to both parts ( though in a quarrel not fundamental, ) he is an odious neuter, a luke-warm *Laodicean* : It concerns every wise Christian to settle his heart in a resolved confidence of his own holy and just grounds, and then to go on in a constant course of his well-warranted judgment, and practise, with a careless dis-regard of those fools-bolts which will be sure to be shot at him, which way soever he goes.

LXXII

## LXXXII.

2 Tim. 4. 8.

All Gods dear and faithful ones are notably described by the Apostle, to be such as *love the appearing of our Lord Jesus* : for certainly, we cannot be true friends to those whose presence we do not desire and delight in ; now this appearing is either in his coming to us, or our going to him ; whether ever it be, that he makes his glorious return to us for the judgment of the world, and the full redemption of his elect ; or, that he fetches us home to himself, for the fruition of his blessedness ; in both, or either, we enjoy his appearance : If then we can onely be content with either of these ;

these ; but do not love them,  
nor wish for them ; our hearts  
are not yet right with God :  
It is true that there is some  
terror in the way to both  
these ; his return to us is not  
without a dreadful Majestie ;  
for the *Heavens shall pass  
away with a great noyse ; and  
the elements shall melt with  
fervent heat ;* and the glori-  
ous retinue of his blessed An-  
gels must needs be with an  
astonishing magnificence ; and  
on the other part our passage  
to him must be through the  
gates of death , wherein na-  
ture cannot but apprehend an  
horror ; but the immediate  
issue of both these is so in-  
finitely advantageous , and  
happy , that the fear is easily  
swallowed up of the joy ;

2 Pet. 3. 10.

L

Doth

Judg. II.

34.

Doth the daughter of *Jephthah* abate ought of her timbrels and dances because she is to meet a father, whose armes are bloody with victory? Doth a loving wife entertain her returning husband otherwise then with gladness, because he comes home in a military pomp? Is the conqueror less joyful to take up his crown, because it is congratulated to him with many peals of Ordnance? Certainly then, neither that heavenly state wherein Christ shall return to us; nor the fears of an harmless and beneficial death, wherein we shall pass to him, either may, nor can hinder ought of our love to his appearing: O Saviour, come in whatever equipage,

or

or fashion thou wilt, thou canst be no other then lovely, and welcome: *Come Lord Jesus, come quickly.*

LXXXIII.

Suppose a man comes to me on the same errand which the Prophet delivered to *Hezekiah*; *Set thine house in order, for thou shalt dye, and not live*: with what welcome do I entertain him? Do I, with that good King, turn my face to the wall, and weep? or do I say of the messenger as *David* said of *AhimaaZ*; *He is a good man, and brings good tidings*? Surely, Nature urges me to the former, which cannot but hold Dissolution her greatest enemy; for what can she abhor so much as a not-  
L 2            being?

2 Kin.:o.1.

2 Sam.18.  
27.

Philipp. i. 32

being? Faith perswades me to the latter; telling me that, *To dye is gain*; Now, whether of these two shall prevail with me? Certainly, as each of them hath a share in me; so shall either of them act its own part in my soul: Nature shall obtain so much of me, as to fetch from me, upon the suddain apprehension of death, some thoughts of fear; Faith shall strait step in, and drive away all those weak fears; and raise up my heart to a cheerful expectation of so gainful, and happy a change: Nature shews me the gastliness of death; Faith shews me the transcendency of Heavenly glory: Nature represents to me a rotten carcase; Faith presents me with a glorious



rious soul ; Shortly, nature startles at the sight of death ; Faith out-faces and overcomes it ; so then, I who at the first blush could say, *O Death how bitter is thy remembrance* ; can now upon my deliberate thoughts, say, *I desire to depart and to be with Christ.*

Ecclus. 41. 1.

Philip. I. 23.

LXXXIIII.

In the carriage of our holy profession, God can neither abide us cowardly, nor indiscreet : The same mouth that bad us, when we are persecuted in one city, flee into another, said also ; *he that will save his life, shall loose it* ; we may neither cloak cowardice with a pretended discretion ; nor lose our dis-

cretion in a rash courage; He that is most skilful and most valiant, may in his combat traverse his ground for an advantage; and the stoutest Commander may fall flat to avoyd a Cannon-shot; True Christian wisdom, and not carnal fear, is that, wherewith we must consult for advice, when to stand to it; and when to give back. On the one side, he dies honorably that falls in Gods quarrel; on the other, he that flies may fight again; Even our blessed leader that came purposely to give his life for the world, yet when he found that he was laid for in *Judea*, flees into *Galilee*. The practise of some Primitive Christians, that, in an ambition of martyrdom  
went

went to seek out and challenge dangers and death, is more worthy of our wonder, and applause, than our imitation. It shall be my resolution to be warily thrifty in managing my life, when God offers me no just cause of hazard; and to be willingly profuse of my blood, when it is called for by that Saviour, who was not sparing of shedding his most precious blood for me.

### LXXXV.

He had need to be well under-laid, that knows how to entertain the time and himself with his own thoughts: Company, variety of employments, or recreations, may wear out the day with the emptiest hearts; but,

L 4

when

when a man hath no society but of himself, no task to set himself upon, but what arises from his own bosome; surely, if he have not a good stock of former notions, or an inward mint of new, he shall soon run out of all, and (as some forlorn bankrupt) grow weary of himself: Hereupon it is that men of barren, and unexercised hearts can no more live without company, then fish out of the water: And those Heremites, and other Votaries, which professing onely devotion, have no mental abilities to set themselves on work, are fain to tire themselves, and their unwelcome hours, with the perpetual repetitions of the same orisons, which are now  
grown

grown to a tedious, and heartless formality : Those contemplative spirits that are furnished with gracious abilities, and got into acquaintance with the God of Heaven, may, and can lead a life (even in the closest restraint, or wildest solitariness,) neereſt to Angelical ; but thoſe, which neither can have *Maries* heart, nor will have *Marthaes* hand, muſt needs be unprofitable to others, and wearifome to themſelves.

## LXXXVI.

There is nothing more eaſie then to be a Chriſtian at large; but the beginnings of a ſtrict and ſerious Chriſtianity are not without much difficulty ; for nature affects a looſe kinde

of liberty, which it cannot indure to have restrained: neither fares it otherwise with it, then with some wilde colt; which at the first taking up, flings and plunges, and will stand on no ground; but after it hath been somwhile disciplin'd at the Post, is grown tractable, and quietly submits either to the saddle, or the collar: The first is the worst; afterwards that which was tolerable, will prove easie, and that which was easie will be found pleasant: For in true practical Christianity, there is a more kindiy and better liberty; *Stand fast* (saith the Apostle) *in that liberty wherewith Christ hath made you free*: Lo here a liberty of Christs making;

Gal. 5. 1.

king, and therefore both just, and excellent: for what other is this liberty then a freedom, as from the tyranny of the law, so from the bondage of sin: *Being then made free from sin* (saith Saint Paul) *ye became the servants of righteousness*: Here are two masters, under one of which every soul must serve; either sin, or righteousness: if we be free from the one, we are bond-men to the other; we say truly, the service of God (that is of righteousness) is perfect freedom; but to be free to sin is a perfect bondage; and to serve sin is no other then a vassallage to the devil: From this bondage Christ onely can free us; *If the Son shall make you free, yee shall*

Rom. 6. 18.

Joh. 8. 36.

*shall be free indeed; and we are no Christians, unless we be thus freed: and being thus freed, we shall rejoyce in the pleasant fetters of our voluntary and cheereful obedience to righteousness; neither would we for a world return to those gieves and manacles of sin, which we once held our most dear and comely ornaments: and can truly say, Thou hast set my feet in a large room. I will walk at liberty, for I seek thy precepts.*

Psal. 31. 8.

Psal. 119. 45.

### LXXXVII.

I cannot but pity and lament the condition of those Christians who for the hope of a little earthly dross do willingly put themselves for a continuance out of the pale of



of Gods Church : What do they else, but cast themselves quite out of the Almightyes protection ; who hath not bound himself to follow them out of his own walks ; or to seek them out amongst Turks and Infidels ? well may he say to them (as to the chief Pastor of *Pergamus*) *I know thy works, and where thou dwellest, even where Satans seat is ;* but have they any reason to expect that he should dwell with them there, under the raign of that Prince of darkness ? These men put upon themselves that hard measure, which the man after Gods own heart complains to be put upon him by his worst enemies : *Wo is me that I am constrained to dwell with Meshech,*

Revel. 2. 13.

Psal 120. 5.

1 Sam. 26.  
19.

*Meshach, and to have my habitation in the Tents of Kedar : That holy man could in the bitterness of his soul inveigh against his persecutors for no other terms then these men offer to themselves : Cursed be they before the Lord, for they have driven me out this day from abiding in the inheritance of the Lord ; saying, go serve other gods : I speak not of those, who carry God along with them in his ordinance ; all earths are alike to us, where we may freely enjoy his presence : but of those straglers, who care not to live without God, so they may be befriended by Mammon. How ill a match these poor men make for themselves, I send them to their Saviour to learn*

*What*

*What is a man profited if he shall gain the whole world ; and lose his own soul ; or what shall a man give in exchange for his soul ?*

God forbid, I should give their souls for lost, but I must say, they are hazarded ; for herein doubtless, they tempt God, who hath not promised to keep them in any other, then their just wayes ; and they do in a sort tempt and challenge Satan, to draw them on either to a love of error and impiety, or at least to a cooling of their care and love of truth : How unlike are these men to that wise merchant in the Gospel ; He sold all that he had to buy the pearl of great price : they sell the pearl to buy a little worthless merchandize. As the

Matt. 16.  
26.

Matt. 13.  
45. 46.

the greatest part of their traffick stands upon exchange ; so I heartily wish they would make this one exchange more ; of less care of their wealth, for more care of their souls.

## LXXXVIII.

Even when *Joseph* was a great lord in *Egypt*, second to none but *Pharaoh*, and had the command of that richest countrey of the world ; yet then his old Father *Jacob* thought his poor parcel of *Shechem* worthy to be bequeathed to him, and embraced of him, as a noble patrimony ; because it was in the promised land, and the legacy of a dying Father : How justly do I admire the faith both  
of

of the father and son in this donation ! *Jacob* was now in *Goshen*; *Shechem* was in *Canaan*; neither was the father now in the present possession ; nor were the sons in some ages to enjoy it : It was four hundred and thirty years that *Israel* must be a sojourner in a strange countrey , ere they shall enter into the promised Land ; yet now, as foreseeing the future possession , which his posterity should take of this spot of earth, so long after , *Jacob* gives *Shechem* to *Joseph*, and *Joseph* apprehends it as a rich blessing, as the double portion of the divided primogeniture : Infidelity is purblind , and can see nothing but that which is hard at hand ; Faith is quick-sighted,

Exod, 12.  
41.

ed, and discerns the events of many centuries of years, yea of ages to come ; Abraham saw his Saviours day, and rejoyced to see it, a thousand nine hundred and forty years off; and *Adam* (before him ) almost four thousand years. As to God all things are present, even future, so to those that by a lively faith partake of him : Why do I not by that faith see my Saviour returning in his Heavenly magnificence, as truly as now I see the Heaven whence he shall come ; and my body as verily raised from the dust, and become glorious, as now I see it weak and decrepit, and falling into the dust ?

LXXXIX.

## LXXXIX.

True knowledg causeth appetite and desire ; For the will follows the understanding ; whatsoever that apprehends to be good for us, the affective part inclines to it : No man can have any regard to an unknown good : If an hungry man did not know that food would refresh and nourish him , or the thirsty that drink would satisfie him , or the naked that fire would warm him , or the sick that Physick would recover him ; none of these would affect these succors : And according to our apprehension of the goodness and use of these helps , so is our appetite towards them : For the object of the will is a  
known

known good, either true, or appearing so : And if our experience can tell us of some that can say, with her in the Poet ; I see and approve better things, but follow the worse : It is not for that evil, as evil, ( much less as worse ) can fall into the will ; but, that their appetite over-carries them to a misconceit of a particular good ; so as, howsoever in a generality, they do confusedly assent to the goodness of some holy act, or object, yet upon the present occasion, ( here and now, as the School speaketh ) their sensitive appetite hath prevailed to draw them to a perswasion, that this pleasure, or that profit is worthy to be imbraced : Like as our first parents had a  
general



general apprehension that it was good to obey all the commands of their Creator; but when it came to the forbidden fruit; now their eye, and their ear, and their heart tell them, it is good for them, both for pleasure, and for the gain of knowledg, to taste of that forbidden tree: So then, the miscarriage is not in that they affect that which they think not to be good; but in that they think that to be good which is not; for alas, for one true good there are many seeming, which delude the soul with a fair semblance: As a man in a generality esteems silver above brass, but when he meets with a rusty piece of silver, and a cleer piece of brass, he chooses

chooses rather the clear brass than the silver defaced with rust : Surely, it is our ignorance that is guilty of our cool neglect of our spiritual good ; if we did know how sweet the Lord is, in his sure promises, in his unfailing mercies, we could not but long after him, and remain unsatisfied till we finde him ours : would God be pleased to shine in our hearts by the light of the true knowledg of himself, we could not have cause to complain of want of heat in our affections towards his infinite goodness.

Did we but know how sweet and delectable, Christ, the Heavenly *Manna*, is, we could not but hunger after him ; and we could not  
hunger

hunger, and not be satisfied ;  
and, in being satisfied ,  
blessed.

X C.

Those which we mis-cal  
goods, are but in their nature,  
indifferent, and are either  
good or evil as they are affect-  
ed, as they are used : Indeed,  
all their malignity, or vertue,  
is in the minde, in the hand of  
the possessor : Riches ill got  
ill kept, ill spent are but the  
Mammon of iniquity ; but  
if well, *The Crown of the wise  
is their riches* : How can it  
be amiss to have much, when  
he that was the richest man of  
the East, was the holiest ?  
Yea, when God himself is  
justly stiled the possessor of  
Heaven, and Earth ? How  
can

Pro 14. 24.

Job. 1. 13.

Luke. 6. 20.

Luke. 6. 24.

Mar. 10. 24.

1 Tim. 6.

17.

Prov. 30. 9.

can it be amiss to have little ;  
 when our Saviour sayes :  
*Blessed are ye poor :* And if  
 from that divine mouth, we  
 hear a wo to the rich ; him-  
 self interprets it of them that  
 trust in riches : If our riches  
 possess us , in stead of our  
 possessing them , we have  
 changed our God , and lost  
 our selves ; but if we have  
 learnt to use our wealth, and  
 not enjoy it, we may be no  
 less gracious then rich : If a  
 rich man have a large and  
 humble heart, and a just  
 hand, he inherits the blessing  
 of the poor : If a poor man  
 have a proud heart, and a  
 theevish hand, he carryes a-  
 way the wo from the rich :  
*Riches* (saith wise Solomon)  
*make themselves wings , they*  
*fly*

fly away as an Eagle towards Heaven ; So as we may use the matter, our souls may fly thitherward with them; If we do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for our selves a good foundation against the time to come, that we may lay hold on eternal life. Let me say with Agur, Give me neither poverty, nor riches ; but whithersoever God gives, I am both thankful and indifferent, so as whiles I am rich in estate, I may be poor in spirit ; and whiles I am poor in estate, I may be rich in grace.

1 Tim. 6.  
18, 19.

Prov. 38.

XCI.

Had I been in the streets of  
Jericho, sure, me thinks, I  
M should

2 Cor. 5.  
16.

Act. 7. 55,  
56.

should have jostled with *Zacheus* for the Sycomore, to see Jesus; and should have blessed my eyes for so happy a prospect: and yet, I consider that many a one saw his face on earth, which shall never see his glory in Heaven: and I hear the Apostle say, *Though we have known Christ after the flesh, yet now henceforth know we him so no more.* O for the eyes of a Stephen, that saw the Heavens opened, and the glory of God, and Jesus standing on the right hand of God! That prospect did as much transcend this of *Zacheus*, as Heaven is above Earth; celestial glory above humane infirmity: And why should not the eyes of my faith behold the

the same object which was seen by *Stephens* bodily eyes? I see thee, O Saviour, I see thee, as certainly, though not so clearly: Do thou sharpen, and fortifie these weak eyes of mine, that in *thy light* I may see light.

Psal. 36.9.

XCII.

How gracious a word was that which God said to *Israel*, *I have called thee by thy name*, and *thou art mine*. He that imposed that name upon *Jacob*; makes familiar use of it to his posterity: Neither is the case singular, but universally common to all his spiritual issue. There is not one of them, whom he doth not both call by his name, and challenge for his own: *He that tells the*

Isa. 43.1.

Psal. 147.4.

Gen. 2. 19,  
20.

*number of the stars, and calls them all by their names; hath also a name for every of these earthly luminaries; He who brought all other living creatures unto man, to see how he would call them, and would make use of Adams appellation; reserved the naming of man to himself; neither is there any one of his innumerable posterity, whom he knowes not by name: But it is one thing to take notice of their names; another thing to call them by their names; that denotes his omniscience; this his specialty of favor: none are thus graced but the true Sons of Israel. As Gods children do not content themselves with a confused knowledg of a Deity,*



Deity, but rest not till they have attained a distinct apprehension of their God, as he hath revealed himself to man; so doth God again to them: It is not enough that he knows them in a general view as in the throng, wherein we see many faces, none distinctly; but he singles them out in a familiar kinde of severality both of knowledg and respect: As then he hath names for the several Stars of Heaven, *Cimah, Cefil, Mazzaroth, &c.* And for the several Angels, *Gabriel, Raphael, Michael, &c.* and calls them by the proper names which he hath given them; so he doth to every of his faithful ones: Of one he saith, *Thou shalt call his name John*: Of another, *Thou*

Job 9 9.

Job. 38. 31.

Luk. 1. 13.

Joh. 1. 42.

Joh. 1. 42.

Luke 19.

A&S : 3,  
4.

*art Simon, thou shalt be called Cephas : To one he says, Zachæus, come down ; to another, Cornelius, thy prayers, and thine alms are come up : In short, there is no one of his, whom he doth not both know, and call by his name. What a comfort is this to a poor wretched man to think ; Here I walk obscure and contemptible upon earth, in a condition mean, and despised of men ; but the great God of Heaven is pleased to take such notice of me, as even from Heaven to call me by my name ; and to single me out for Grace, and Salvation ; and not onely to mention my name from above, in the gracious offer of his Ordinances, but to write it in the eternal Register*

Luk. 10. 2.

Register of Heaven ? What care I to be inglorious, yea causelessly infamous with men, whiles I am thus honored by the King of glory ?

### XCIII.

It is the great wisdom and providence of the Almighty, so to order the dispositions and inclinations of men, that they affect divers and different works, and pleasures : Some are for manuary trades, others for intellectual employments : One is for the Land, another for the Sea ; one for husbandry, another for merchandise ; one is for Architecture, another for Vestiary services ; one is for fishing, another for pasturage ; and in the learned trades, one is for the

M 4. mistress

mistress of Sciences, Divinity; another for the Law, whether Civil, or Municipal; a third is for the search of the secrets of Nature, and the skill and practice of Physick; and each one of these divides it self into many differing varieties; Neither is it otherwise in matter of pleasures; one places his delight in following his Hawk and Hound, another in the harmony of Musick; one makes his Garden his paradise, and enjoys the flourishing of his fair Tulips; another findes contentment in a choice Library; one loves his Bowl, or his Bowe, another pleases himself in the patient pastime of his Angle: For surely, if all men affected one and the same

same trade of life, or pleasure of recreation, it were not possible that they could live one by another : Neither could there be any use of commerce, whereby mans life is maintained; neither could it be avoyded, but that the envy of the inevitable rivalry, would cut each others throat. It is good reason we should make a right use of this gracious and provident dispensation of the Almighty; and therefore that we should improve our several dispositions and faculties to the advancing of the common stock; and withal, that we should neither encroach upon each others profession, nor be apt to censure each others recreation.

## XCIV.

He were very quick-sighted that could perceive the growing of the grass, or the moving of the shadow upon the Dial ; yet, when those are done, every eye doth easily discern them. It is no otherwise in the progress of grace ; which how it increaseth in the soul, and by what degrees, we cannot hope to perceive ; but being grown, we may see it : It is the fault of many Christians, that they depend too much upon sense ; and make that the judgment of their spiritual estate ; being too much dejected when they do not sensibly feel the proofs of their proficiency, and the present proceedings of

of their regeneration : why do they not as well question the growth of their stature, because they do not see every day how much they are thriven ? Surely , it must needs be that spiritual things are less perceptible then bodily ; much more therefore must we in these, wait upon time for necessary conviction; and well may it suffice us , if upon an impartial comparing of the present measure of our knowledge, faith, obedience with the former, we can perceive our selves any whit sensibly advanced.

## XCV.

The wise Christian hath learned to value every thing according to its own worth ;  
If

If we be too glad of these earthly things, it is the way to be too much afflicted with their losse ; and whiles we have them, to be transported into pride and wantonness ; If we esteeme them too little, it is the way to an unthankful disrespect of the giver. Christianity carries the heart in a just equipoise ; when they come, they are welcom'd without too much joy ; and when they go, they part without teares : we may smile at these earthly favors, not laugh out ; we may like them, but we must take heed of being in love with them : For love, of what kinde soever it be, is not without the power of assimilation ; If we love the world, we cannot  
but



but be worldly-minded: *They that are after the flesh, do minde the things of the flesh ; and to be carnally minded is death: Contrarily if we love God , we are made partakers of the divine nature ; and we are such as we affect: If we be Christians in earnest ; certainly the inner rooms of our hearts, which are the holy of holies, are reserved for the Almighty; the outer courts may be for the common resort of lawful cares and desires , they may come and go ; but our God shall have his fixed habitation here for ever.*

Rom. 8. 5,  
6.

XCVI.

Nature is flie and cunning ;  
neither is it possible to take  
her without a shift: The light  
huswife

Prov. 30.  
20.

huswife wipes her mouth, and it was not she : *Rachel* hath stoln her fathers Teraphim , and the custom of women is upon her : *Saul* reserves all the fat cattle of the *Amalekites* ; it is for a sacrifice to the Lord thy God : Neither is it so onely in excusing an evil done , but in waving a good to be done : I am not eloquent, saith *Moses* ; send by him, by whom thou shouldst send ; *Pharaoh* will kill me ; there is a lyon in the way , saith the Sluggard : I have marryed a wife, I cannot come, saith the sensual Guest. If I give I shall want ; If I make a strict profession, I shall be censured : Whereas true Grace is on the one side down right, and ingenuious in its confessions :

confessions ; not sparing to take shame to it self, that it may give glory to God ; on the other side, resolutely constant to its holy purposes. *I and my house will serve the Lord : If I perish, I perish : I am ready not to be bound onely ; but also to dye at Jerusalem for the Name of the Lord Jesus :* It is not hard therefore for us to know what mistress we serve : If our care and endeavor be by witty evasions to shuffle off both evil and good, we are the vassals of nature ; but if we shall with an humble penitence acknowledge our evil ; and set our selves with firm resolutions upon the tasks of good, we are under Grace, in a way to glory.

## XC VII.

It is good for a man not always to keep his eyes at home, but sometimes to look abroad at his neighbors; and to compare his own condition with the worse estate of others: I know I deserve no more then the meanest, no better then the worst of men; yet how many do I see, and hear to lye groaning upon their sick beds, in great extremity of torment, whereas I walk up and down in a competency of health? How many do I see ready to famish, and forced to either beg, or starve, whereas I eat my own bread? How many lye rotting in Goals and Dungeons, or are driven to wander in unknown

known desarts, or amongst people whose language they understand not, whereas I enjoy home and liberty? How many are shrieking under scourges and racks, whereas I sit at ease? And if I shall cast mine eyes upon my spiritual condition; alas, how many do I see sit in darkness, and in the shadow of death; whereas the Sun of Righteousness hath arisen to me with healing in his wings? How many lye in a woful bondage under sin and Satan, whereas my Saviour hath freed me from those hellish chains, and brought me to the glorious liberty of the sons of God? how many are miserably misled into the dangerous by-paths of error, whereas he  
hath

Mal. 4. 2.

hath graciously kept me in the plain and sure way of his saving Truth ? If we do not sometimes make these (not proud, but thankful) comparisons, and look upon our selves, not with direct beams, but by reflection upon others, we shall never be sensible enough of our own mercies.

### XC VIII.

The true Christian is in a very happy condition, for no man will envy him, and he can envy no body: None will envy him, for the world cannot know how happy he is ; How happy in the favor of a God ; how happy in the enjoying of that Favor: Those secret delights that he findes in the presence of his God ;  
those

those comfortable pledges of Love, and mutual interchanges of blessed Interest which pass between them, are not for worldly hearts to conceive; and no man will envy an unknown happiness. On the other side, he cannot envy the worlds greatest favorite under Heaven; for he well knows how fickle and uncertain that mans felicity is; he sees him walking upon Ice, and perceives every foot of his sliding, and threatening a fall; and hears that brittle pavement, at every step, crackling under him, and ready to give way to his swallowing up: and withal, findes, if those pleasures of his could be constant and permanent, how poor and unsatisfying they

they are, and how utterly unable to yield true contentment to the soul. The Christian therefore, while others look upon him with pity and scorn, laughs secretly to himself in his bosom, as well knowing there is none but he, truly happy.

## XCIX.

It was an high and honorable embassie, whereon the Angel *Gabriel* was sent down to the blessed Virgin; that she should be the Mother of her Saviour: Neither was that inferior of the glorious Angel that brought the joyful tidings of the incarnation and birth of the Son of God, to the shepherds of *Bethlehem*; but a far more happy errand



errand was that which the Lord Jesus, after his Resurrection, committed to the *Maries* : *Go to my brethren, and say to them, I ascend to my Father, and your Father, and to my God, and your God* : Lo, he says not I am risen, but I ascend ; as if he had forgot the Earth, whence he arose ; and thought onely on that Heaven whither he was going : Upon his *Easter*, his minde is on his Ascension day. As there had been nothing but discomfort in death, without a Resurrection ; so there had been little comfort in a Resurrection, without an Ascension to glory. There is a contentment in the very act, I ascend ; even nature is ambitious ; and we do all affect  
to

Joh. 20. 17.

to mount higher ; as to come down is a Death ; but this height is , like the ascendent, infinite, *I ascend to my Father* : There was the glory which he put off in his humble Incarnation ; there was the glory which he was now to resume , and possess to all eternity :

And, as if Nature and Adoption could give a like interest, he puts both together ; *My Father , and your Father ; my God , and your God* : His mercy vouchsafes to stile us Brethren ; yet the distance is unmeasurable, betwixt him, the Son of his eternal Essence, and us thenaturally-wretched sons of his gracious Election ; yet , as if both he and we should be coheirs of the same blessed-

bleſſedneſs (though not in the ſame meaſure) he ſays, *My Father, and your Father* : Firſt, my Father, then yours ; and indeed therefore ours, becauſe his : It is in him that we are elected, that we are adopted : Without him, God were not onely a ſtranger, but an enemy ; It is the Son that muſt make us free ; It is the Son that muſt make us ſons : If we be his, the Father cannot but be ours.

O the unſpeakable comfort and happineſs of a Chriſtian ; In reſpect of his bodily nature, he cannot but ſay (with *Job*) *to the worm, Thou art my mother, and my ſiſter* ; in his ſpiritual right, God the Son hath here authorized him to ſay to the Almighty, *Thou art my*

*Job 17. 15.*

*my Father* : And if nature shall, in regard of our frail and dying condition , whiningly say, *I descend to the grave* ; Faith makes abundant amends in him , and can as cheerfully say , *I ascend to my Father* : And what son (that is not altogether graceless ) would not be glad to go to his father , though it were to a meaner house then his own? and therefore is ready to say, *I will descend to my Father* ; How much more , when his many Mansions are infinitely glorious ; and when all our happiness consists in his blessed Presence , must we needs say, with a joy unspeakable, and glorious, *I ascend to my Father* ?

C. God

## C.

God made man the lord of his Creatures ; he made him not a Tyran ; he gave the Creatures to man for his lawful use , not for his wanton cruelty : Man may therefore exercise his just sovereignty over the beasts of the field , and fowls of the air , and fishes of the sea ; not his lawless will to their needless destruction , or torment : Had man made the Creature , he could but challenge an absolute dominion over that work of his hands ; but now that he is onely a fellow creature to the meanest worm , What an insolent usurpation is this , so licentiously to domineer over his fellow-dust ? Yea,

N

that

that great God, who gave a Being to the creature; and therefore hath a full and illimited power over his own workmanship, takes no pleasure to make use of that power to the unnecessary vexation, and torture of what he hath made: That all-wise and bountiful Creator, who hath put into the hands of man the subordinate Dominion over all the store of these inferior Elements, hath made the limit of his command, not necessity onely, but convenience too; but if man shall go beyond these bounds, and will destroy the creature onely, because he will, and put it to pain because it is his pleasure; he abuseth his soveraignty to a sinful imperiousness,

ousness, and shall be accountable for his cruelty. When the Apostle, upon occasion of the Law for not muzzling the mouth of the Ox, asks, *Doth God take care for oxen?* Can we think he meant to question the regard that God hath to so useful a Creature? Do we not hear the *Psalmist* say, *He giveth to the beast his food, and to the young ravens that cry?* Do we not hear our Saviour say, That not a *sparrow falls to the ground without our heavenly Father?* And of how much more value is an Ox then many thousands of Sparrows? Is not the speech therefore, both comparative and typical? Is the main care that God takes in that Law, for provision to be made for

1 Cor. 9. 9.

Pf. 147. 9.

Mat. 10. 29.

Pfal 104.  
21, 27, 28.

Pro. 12. 10.

the beast ; and doth he not rather under that figure give order for the maintenance of those spiritual Oxen, that labor in the husbandry of the Almighty ? Doubtleſs, as even the ſavage creatures, *The young Lyons ſeek their meat from God* ; ſo they finde it from him in due ſeaſon ; *He openeth his hand and filleth every creature with good* : Is God ſo careful for preſerving, and ſhall man be ſo licentious in deſtroying them ? *A righteous man (ſaith Solomon) regardeth the life of his beaſt*, he is no better, therefore, then a wicked man that regardeth it not : To offer violence to, and to take away the life from our fellow-creatures, without a cauſe, is no leſs then tyranny :



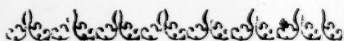
ny : Surely, no other measure should a man offer to his beast, then that, which if his beast (with *Balaams*) could expostulate with him, he could well justify to it ; no other, then that man, if he had been made a beast, would have been content should have been offered by man to him ; no other then he shall make account to answer to a common Creator. Justly do we smile at the niceness of the foolish *Manichees*, who made scruple to pull an herb or flower, and were ready to Preface apologies and excuses for the reaping of their Corn, and grinding the grain they fed upon, as if these Vegetables were sensible of pain, and capable of our oppression;

but surely, for those creatures which enjoying a sensitive life, forgo it with no less anguish and reluctance than our selves; and would be as willing to live, without harm, as their owners, they may well challenge both such mercy and justice at our hands, as that in the usage of them we may approve our selves to their Maker: Wherein I blush and grieve to see how far we are exceeded by *Turks* and *Infidels*; whom meer nature hath taught more tenderness to the poor brute creatures, then we have learned from the holier rules of charitable Christianity.

For my part, let me rather affect and applaud the harmless humor of that mis-called Saint,

Saint, who in an indiscreet humility called every Woolf his brother, and every Sheep, yea, every Ant his sister, following himself with every thing that had life in it, as well as himself; then the tyrannical disposition of those men who take pleasure in the abuse, persecution, destruction of their fellow-creatures, upon no other quarrel, then because they live.

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## Supernumeraries.

### I.



Here is a satiety in all other (even the best) things that I either have, or doe: I can be easily apt to complain of being wearied, or cloyed with the same objects but in the thoughts of spiritual things, mee thinkes, I can never have enough : For as there is infinite scope and variety of matter, wherein to employ my meditations, so in each one of them, there is such marvellous depth, that I should in vaine hope, after all  
my

my exquisiteſt ſearch, to reach unto the bottome: Yea the more I look upon the incomprehenſible Deity, in any one of his glorious attributes, or any one of his omnipotent works, of creation, government, redemption; the more I long to ſee, and the leſs am I ſatisfied in ſeeing: and now I finde cauſe to bleſs that unſpeakable goodneſs, that he hath vouchſafed to give leave to his unworthy creaturs, to contemplate thoſe excellent glories, and thoſe ſaving myſteries; and think my ſelf happy in ſo gracious a liberty of exchanging theſe worthleſs thoughts of the world, for the deare and precious meditations of heavenly things; and now how juſtly

do I fall out with my wretched self, that I have given way to secular distractions ? since my heart can be sometimes in Heaven, why should it not be alwaies there ?

## II.

What is this that I see ? my Saviour in an Agonie, and an Angel strengthening him ? Oh the wonderful dispensation of the Almighty ! That the eternal Son of God, who promised to send the comforter to his followers, should need comfort ! That he, of whom the voice from Heaven said, *This is my well-beloved Son in whom I am well pleased*, should be struggling with his Fathers wrath even to blood ! That the Lord of life

life should in a languishing horror, say, *My soul is exceeding sorrowfull, even unto death* ! These, these, O Saviour, are the chastisements of our peace, which both thou wouldst suffer, and thy Father would inflict ; The least touch of one of those pangs, would have been no less then an hell to mee ; the whole brunt whereof thou enduredst for my soul ; what a wretch am I, to grudge a little paine from, or for thee who wert content to undergoe such pressure of torment for me, as squeezed from thee a sweat of blood ! since my miserable sinfulness deserved more load, then thou in thy merciful compassion wilt lay upon mee ; and thy  
pure

pure nature, and perfect innocence merited nothing but love and glory.

Luc. 22.  
43.

In this sad case, what service is it that an Angel offers to do unto thee ? [ Lo there appears to thee *an Angel from Heaven, strengthening thee*] still more wonder ! Art not thou the God of spirits ? Is it not thou, that gavest being, life, motion, power, glory to all the Angels of Heaven ? Shall there be need of one single created spirit to administer strength and comfort to his Creator ? were this the errand ; why did not all that blessed Chore of celestial spirits joyn their forces together in so high an employment ? Where are the multitudes of that heavenly host,  
which



which at thy birth, sung, *Glory to God in the highest, and on earth peace?* Where are those Angels which ministred to thee after thy combat of temptations in the wilderness? Surely there was not so much use of their divine cordials in the desert, as in the garden; O my God, and Saviour, thus thou wouldst have it; It is thy holy will that is the rule and reason of all thine actions, and events; Thou that wouldst make use of the provision of men for thy maintenance on earth, wouldst employ thy servants the Angels, for the supply of thy consolations; and thou that couldst have commanded Legions of those celestial spirits, wouldst be served by

one

Luk. 2. 13.  
14.

Heb. 1. 9.

one ; not, but that more were present , but that onely one appeared ; all the host of them ever invisibly attended thee, as God , but as man, one onely presents himself to thy bodily eyes : and thou, who madest thy self, for our sakes, *a little lower then the Angels* which thou madest, wouldst humble thy self to receive comfort from those hands , to which thou gavest the capacity to bring it ; It is no marvel if that which was thy condescent , be our glory and happiness : I am not worthy , O God , to know what conflicts thou hast ordained for my weakness ; what ever they be, thou that hast appointed thine Angels to be *ministring spirits* for the behoofe

behoof of them *who shall be heirs of salvation*, suffer not thy servant to want the presence of those blessed Emissaries of thine in any of his extremities ; let them stand by his soul in his last agonie, and after an happy Eluctation conveigh it to thy glory.

Heb. i. 14.

## III.

Many a one hath stumbled dangerously at a wicked mans prosperity ; and some have fallen desperately into that sin, which they have seen thrive in others hands : Those carnal hearts know no other proof of good or evil but present events ; esteeming those causes holy and just which are crowned with outward success : not considering that it  
is

Judg. 10.

is one of the cunningest plots of hell, to win credit to bad enterprises by the fairest issues ; wherein , the Devill deales with unwary men, like some cheating gamester, who having drawn in an unskilful and wealthy novice into play, suffers him to win a while at the first , that he may at the last, sweet away all the stakes, and some rich manners to boote : The foolish *Benjaminites* having twice won the field , begin to please themselves with a false conceit of *Gibeahs* honesty , and their own perpetual victories ; but they shall soon finde that this good speed is but a pit-fall to entrap them in an ensuing destruction. It is a great judgment of God to punish sinners

sinners with welfare ; and to render their leud waies prosperuos : wherein, how contrary are the Almightyes thoughts to theirs ; their seeming blessings are his heavy curse ; and the smart of his stripes are a favor too good for them to enjoy, to judge wisely of our condition, it is to be considered not so much how we fare, as upon what termes : If we stand right with Heaven, every crosse is a blessing, and every blessing a pledge of future happines : if we be in Gods disfavor, every of his benefits is a judgment ; and every judgment makes way for perdition : For mee, let it be my care that my disposition may be holy, and my actions righteous, let  
God

God undertake for the event.

## IV

It is no easie thing to perswade a man that he is proud; every one professes to hate that vice, yet cherishes it secretly in his bosome: for what is pride but an overweening of our selves? and such is our natural self-love, that we can hardly be drawn to believe that in any kinde we think too well of our own: Now, this pride is ever so much more dangerous, as the thing which we over-prize is more excellent; and as our mis-apprehension of it may be more diffusive: To be proud of gay-cloathes, which is childish; or, to be proud of beauty

the beauty, which is a womanish vice, hath in it more fondness then malignity; and goes no further then the brest wherein it is conceived; finding no other entertainment in the beholders, then either smiles, or envy: but the pride of knowledg, or holy dispositions of the soul, as it is of an higher nature, so it produceth commonly more perilous effects: for as it puffes up a man above measure; so it suffers not it self to be kept in within the narrow bounds of his own thoughts, but violently bursts out to the extream prejudice of a World of men: *Onely by pride commeth contention*, saith wise *Solomon*: Even pursue pride is quarelous, domineering

Prov. 13.  
10.

ing over the humble neighbourhood, and raising quarrels out of trifles; but the spiritual arrogance is so much more mischeivous, as the soul is beyond all earthly pelf: For, when we are once come to advance, and admire our own judgments: we are first apt to hug our own inventions; then to esteem them too precious to be smothered within our own closets: the world must know of how happy an issue we are delivered; and must applaud it, or abide a contestation, and expect a challenge. The fairest paradoxes cannot pass without a contradiction; it were strange if some as bold, and forward wits as our own, should not take up the gantlet:



let: now the fray is begun;  
the multitude is divided;  
sides are taken; the world is  
in an uproare, from skirmishes  
we grow to pitcht fields:  
the Church bleeds on both  
parts; and it were marvel if  
kingdoms could be free:

But that which most notably  
evinceth the deceitfulness  
of mans heart in this behalf,  
is, that this pride is too  
often lodged in those breasts  
which are professedly devoted  
to a godly and mortified  
lowliness: for, as for those  
persons which are meer flesh,  
they are carelessly indifferent  
to error or truth; neither are  
at all moved with the success  
of either; but the religious  
minde, when it is once  
possessed with the conceit of  
some

2 King. 7. 9.

some singular and important truth revealed to it, and hid from the rest of the world, is ready to say with the Samaritan Lepers; *I do not well; this day is a day of good tidings, and I hold my peace*; and therefore makes it matter of conscience to trouble the Church with a mis-grounded novelty: Come we to the Test; Let me ask these mis-guided souls that are no less confidently persuaded of their own humility then Truth; Can it be any other then an height of pride, for a man to think himself wiser then the whole Church of God upon earth? wiser then the whole Church of God that hath been upon earth ever since the Apostles of Christ inclusively, in all successions

successions to this present time? Can they without much pride think they can look deeper into the great mysteries of Godliness, then those blessed attendants of our Saviour, and their gracious successors, the holy martyrs, the godly and religious guides of Gods Church, in all the following ages? Had not they, then, the same God; the same Scriptures, the illuminations of the same Spirit? Can they imagine it less then insolent to attribute more to their own private opinion, then to the constant judgment and practise of the whole Christian world in all successions of Generations? Can they suppose themselves in their single capacity (though

(though neither Prophets, nor Prophets sons ) meet Judges or Questionists of those matters of Faith which the general Councils of the purer times have unanimously agreed upon as the main principles of Christianity : can they think themselves priviledged by the liberty of prophesying to coyn new articles , to deface old ? Surely , if the hand of pride be not in all this , I shall never desire to be acquainted with humility ; so as it is too plain , that a man may be exceeding proudly and not know it ; this vicious habit lurks close in the soul, and unless it discover it self by some scarce -- discernable effects ( which break out now and then

then, especially, upon occasions of opposition) is rather more concealed from the owner, then from the eyes of a stranger: But (if ever,) it bewrays it self in the affectation of undue eminence, scornful under-valuation of others merits, obstinacy in opinion, sharpness of censures, and impatience of contradiction; Of all these the world is commonly no less guilty, then all these are guilty of the common miseries.

Lord deliver us from our pride, and our contentions will dye alone.

V

What a strange praise and priviledge is that which is given to *Enoch*, above all  
O those

Gen. 5. 24.

those generations of men that peopled the first world ; of whom the Spirit of God saies ; *Enoch walked with God, and he was not ; for God took him* : Doubtless, amongst all those successive families of the sons of *Seth*, there were many religious and well-affected souls ; yet there was no one of them that had this character set upon him, that he walked with God, but he : Whether it were, that God did in a more open and entire way reveal himself to that exemplary Saint ; or whether that holy man did in a more close and familiar fashion, converse with the invisible Deity, the presence was certain, and the acknowledgment mutual : neither was this

this walk short, for a turn,  
and away ; but constant, and  
continual ; even for the space  
of three hundred years : And  
what ? did the blessed man re-  
tire to some desert, far from  
all humane society, that he  
might enjoy this heavenly  
company alone ? Did he this-  
while cast off all secular  
thoughts, and abdicate all  
the care of his family ? Nei-  
ther this, nor that ; for in this  
space wherein he walked with  
his God ; he both begat sons  
and daughters, and bred them  
like the children of such a  
father ; as one that knew to  
make the world subordinate,  
not opposite to it's maker :  
and had learn'd to reconcile  
the use of the creature with  
the fruition of the Creator :

Gen. 5. 22.

Revel. 3:4.

What then were the steps of this walk, but pious thoughts, heavenly affections, fervent love, reverential fear, spiritual joy, holy desires, divine ravishments of spirit ; strict obediences, assiduous devotions, faithful affiances, gracious ingagements, firme resolutions, and effectual endeavors of good, and whatsoever might work a dearness of respect betwixt the soul, and the God of Spirits: O God, that which thou promisedst (as a reward) to those few Saints of *Sardis*, that had not *defile their garments*, thou hast before hand fully performed to this eminent worthy of the first world; he walked with thee in white, in the white of innocence here;



here ; and in the shining robes of glory above ; so thou hast told us , *He was not, for God took him* ; Lo ; being, and good were wont to pass for convertible ; but here, *Enochs* not-being, is his blessedness ; he was not at all here ; that he might be perfectly above : The best being on earth is but miserable ; even *Enochs* walk with God cannot exempt him from sorrows ; he must cease to be , that he may begin to be happy ; He was then happy , not for that he was not ; (a meer privation of being can be no other then the worst of evils) but for that God took him : The God with whom he walkt so long upon earth , takes him away from the earth to himself , for eter-

O 3                      nity :

nity : Here below though he walk't with God , yet with-  
all he conversed with sinful  
men , whose wickedness  
could not but many a time  
vex his righteous soul ; now  
he is freed from all those spi-  
ritual annoyances ; enjoying  
onely the glorious presence  
and vision of the Divine  
majesty, the blessed Angels,  
and the Saints, co-partners of  
the same immortality. There  
can be no doubt but that the  
souls of his holy predecessors  
*Adam, Abel, Seth*, returned  
to the God that gave them ;  
but had not *Enoch* been bless-  
ed with a peculiar conveiance  
to his glory , it had not been  
said, That *God took him*: were  
onely the spirit of *Enoch* yeild-  
ed up in the way of an ordi-  
nary

nary death, the man had not been taken; now, whole *Enoch*, body and soul, is translated to an heavenly life.

His father *Jared*, and his son *Methuselah* went to God in the common way of men, by a separation of the spirit from the flesh; but for him, God took him; and cloathed him living with immortality: I finde none but him and *Elijah* that were thus fetcht to their Heaven: It will be happy for us if we may pass in the common road to blessedness; O God, give me to walk close and constantly with thee, and what end thou pleasest; let my body pass through all the degrees of corruption, so that my soul may be immediately glorious.

Eccles. 44.  
16.

FINIS.





THE  
BREATHINGS  
OF THE  
Devout Soul.

I.

**B**lessed Lord God;  
thou callest me to  
obedience; and  
fain would I fol-  
low thee: but  
what good can this wretched  
heart of mine be capable of,  
except thou put it there: thou  
know'st I cannot so much as  
wish

wish to think well without thee ; I have strong powers to offend thee ; my sins are my own ; but whence should I have any inclination to good but from thee, who art only, and all good ? Lord, work me to what thou requirest, and then require what thou wilt.

## II.

Lord God, whither need I go to seek thee ? Thou art so with me, as that I cannot move but in thee. I look up to heaven ; there I know thy Majestie most manifests it self ; but withall, I know that being here thou art never out of thy heaven, for it is thy presence onely that makes heaven : Oh give me to enjoy

joy thee in this lowest region  
of thine heavenly habitation;  
and as in respect of my natu-  
rall being, I live and move in  
thee, so let me not live and  
move spiritually, but with  
thee, and to thee.

## III.

Whither now, O whither  
do ye rove O my thoughts?  
Can ye hope to finde rest in  
any of these sublunary con-  
tentments, Alas? how can  
they yeeld any stay to you,  
that have no settlement in  
themselves? Is there not e-  
nough in the infinite good to  
take you up; but that ye will  
be wandering after earthly va-  
nities? Oh my Lord, how  
justly mightest thou cast me  
off with scorn, for casting any  
affective

affective glances upon so base a rival? Truly Lord, I am ashamed of this my hatefull inconstancy; but it is thou only that must remedy it; O thou that art the father of mercies pity my wildnesse, and weak distractions: Take thou my heart to thee, it is thine own; keep it with thee, tye it close to thee by the cords of love, that it may not so much as cast down an eye upon this wretched and perishing world.

## IIII.

Lord, I confesse to my shame, thou art a great loser by me; for, besides my not improving of thy favors, I have not kept even-reckonings with thee; I have not  
justly



justly tallied up thy inestimable benefits: Thy very privative mercies are both without, and beyond my account; for every evill that I am free from, is a new blessing from thee; That I am out of bondage, that I am out of pain and misery, that I am out of the dominion of sin; out of the tyranny of Satan, out of the agonies of an afflicted soul; out of the torments of hell: Lord, how unspeakeable mercies are these? Yet, when did I bless thee for any of them? Thy positive bounties I can feel, but with a benumbed and imperfect sence. Lord, do thou enlarge, and intenerate my heart; make me truly sensible, as of my good received;  
so

so of my escaped evils ; and take thou to thy self the glory of them both.

## V.

Ah my Lord God ; what heats and colds do I feel in my soul ? Sometimes I finde my self so vigorous in grace , that no thought of doubt dare shew it self ; and me thinks I durst challenge my hellish enemies ; another while I feel my self so dejected and heartlesse, as if I had no interest in the God of my salvation, nor never had received any certain pledges of his favour : What shall I say to this various disposition ? Whether, Lord, is it my wretchednesse to suffer my self to be rob'd of thee, for the time, by temptation ?

tation ? or whether is this the course of thy proceedings in the dispensation of thy graces to the sons of men ; that thou wilt have the breathings of thy Spirit, as where, so how, and when thou plearest ? Surely, O my God, if I did not know thee constant to thine everlasting mercies, I should be utterly disheartened with these sad intervals ; now, when my sense failes me, I make use of my faith ; and am no lesse sure of thee, even when I feel thee not, then when I finde the clearest evidences of thy gracious presence. Lord, shine upon me with the light of thy countenance (if it may be ) alwaies ; but, when ever that is clouded, strengthen thou my  
faith ;

faith; so shall I be safe, even when I am comfortless.

## VI.

O my God, I am justly ashamed to think what favors I have received from thee, and what poor returns I have made to thee: Truly Lord, I must needs say, thou hast thought nothing either in earth, or in heaven too good for me; and I, on the other side, have grudg'd thee that weak and worthless obedience which thou hast required of me: Alas, what pleasure could I have done to thee who art infinite, if I had sacrificed my whole self to thee, as thou commandest? Thou art, and wilt be thy self, though the world were not;  
it

it is I, I only that could be a  
gainer by this happy match;  
which in my own wrong I  
have unthankfully neglected;  
I see it is not so much what  
we have, as how we imploy  
it: O thou, that hast been so  
bountiful, in heaping thy rich  
mercies upon me, vouchsafe  
to grant me yet one gift more;  
give me grace and power to  
improve all thy gifts to the  
glory of the giver; otherwise,  
it had been better for me to  
have been poor, then ingrate-  
ful.

## VII.

Ah Lord, What struggling  
have I with my weak fears?  
how do I anticipate my evils  
by distrust? What shall I  
do when I am old? How  
shall

sh all I be able to indure pain ?  
 How shall I pass through the  
 horrid gates of death ? Oh  
 my God, Where is my faith  
 that I am thus surprized ?  
 Had I not thee to up-hold,  
 and strengthen my soul, well  
 might I tremble and sink un-  
 der these cares ; but now,  
 that I have the assurance of so  
 strong an helper, as com-  
 mands all the powers of hea-  
 ven, earth, and hell, what a  
 shame is it for me to give so  
 much way to my wretched  
 infidelity, as to punish my  
 self with the expectation of  
 future evils ? Oh for the  
 victorie that overcomes the  
 world, *even our faith* ; Thou  
 O God, art my *refuge and*  
*strength, a very present help in*  
*trouble ; therefore will I not*  
*fear*

1 Joh. 5. 4.

Psal. 46. 1.

2.

*fear though the earth be removed, and though the mountains be carried into the midst of the Sea.*

VIII.

Lord, I made account my daies should have been but an inch ; but thou hast made them *a span long* ; having drawn out the length of a crazie life beyond the period of my hopes : It is for something, sure, that thou hast thus long respited me from my grave, which look't for me many years ago : Here I am, O my God, attending thy good pleasure ; Thou know'st best what thou hast to do with me ; Dispose of me as thou wilt ; Only make me faithfull in all thy services,

*Psal. 39. 6.*

ces; resolute to trust my self with thee in all events; carefull to be approved of thee in all my waies; and crown my decayed age with such fruits as may be pleasing to thee, and available to the good of many; Lastly, let me live to thee, and die in thee.

## IX.

How oft, Lord, have I wondred to see the strange carriage of thine administration of these earthly affaires; and therein to see thy marvailous wisdom, power, goodness, in fetching good out of evill! Alas, we wretched men are apt enough to fetch the worst of evils, out of the greatest good, *turning the grace of thee our God into wantonnesse:*



tonnesse: but how have I seen thee, of liveless stones to raise up children to *Abraham*, of sinners to make Saints? out of a desperate confusion to fetch order; out of a bloody war, an happy peace; out of resolutions of revenge, love; out of the rock, water; out of a persecuter, an Apostle? How can I be discouraged with unlikelihoods, when I see thee work by contraries? It is not for me, O my God, to examine or pre-judge thy counsailes; take what waies thou wilt, so thou bring me to thine own end; all paths shall be direct that shall leade me to blessedness.

## X.

How many good purposes,  
O

O my God, have I taken up, & let fall to the ground again without effect? how teeming hath this barren womb of my heart been of false conceptions? but especially, when thy hand hath been smart and heavy upon me in mine affliction, how have I tasked my self with duties, and revived my firme resolutions of more strict obedience, which yet upon the continuance of my better condition, I have slackened? Lord, it is from thee that I purposed well; it is from my own sinfull weakness that I failed in my performances; If any good come me, the will and the deed must be both thine; *The very preparations of the heart* are from thee; and if I have devised my

Prov. 16.1.

Prov. 16.9.

my way, it must be thou that directest my steps : O God, do thou ripen and perfect all the good motions that thou puttest into my soul ; and make my health but such as my sickness promised.

XI.

Every man, Lord, is unwilling that his name should dye; we are all naturally ambitious of being thought on when we are gone; those that have not living monuments to perpetuate them, affect to have dead; if *Abolon* have not a son, he will yet erect a pillar: yet when we have all done, time eats us out at the last; *There is no remembrance of the wise more then of the foole for ever; seeing that which now*  

p is,

*Eccles. 1. 16.*

*is, in the daies to come shall all be forgotten.* O God, let it be my care and ambition, what ever become of my memory here below, that my name may be recorded in Heaven.

## XII.

Thy wise providence, O God, hath so ordered it, that every mans minde seeks and findes contentment in some thing; otherwise it could not be (since we must meet with so frequent crosses in the world) but that mans life would be burdensome to him; one takes pleasure in his hauke or hound; another in his horses and furnitures; one in fair buildings; another in pleasant walks and beautiful gardens; one in travailing  
abroad

abroad ; another in the enjoying of the profits and pleasures of his home ; one in the increase of his wealth ; another in the titles of his honor ; one in a comfortable wife, another in loving and dutiful children, but when all is done, if there be not somewhat els to uphold the heart in the evil day, it must sink. O God, do thou possesse my soul of thee ; let me place all my felicity in the fruition of thine infinite goodness ; so I am sure the worst of the world hath not power to render me other then happy.

## XIII.

O Lord God, under how opposite aspects do I stand, from the world : how vari-

ously am I construed by men? One pities my condition, another praises my patience; One favors mee out of the opinion of some good that he thinks he sees in mee; another dislikes me for some imagined evil: What are the eyes, or tongues of men to mee? Let me not know what they say, or think of me, and what am I the better or worse for them? they can have no influence upon me without my own apprehension: All is in what termes I stand with thee, my God; if thou be pleased to look upon me with the eye of thy tender mercy and compassion, What care I to be unjustly brow-beaten of the world? If I may be blessed with thy favour, let me be  
made

made a gazing-stock to the world, to Angels, and to men.

## XIV.

*Speak Lord, for thy servant heareth :* What is it which thou wouldst have me do that I may finde rest to my soul ? I am willing to exercise my self in all the acts of piety which thou requirest ; I am ready to fast, to pray, to read, to hear, to meditate, to communicate, to give alms, to exhort, admonish, reprove, comfort where thou bid'st me ; and if there be any other duty appertaining to devotion, or mercy, let me serve thee in it : But, alas, O my God, howsoever I know these works are in themselves well-

P 3           pleasing

pleasing unto thee, yet as they fall from my wretchedness, they are stained with so many imperfections, that I have more reason to crave pardon for them, then to put confidence in them; and if I could performe them never so exquisitely, yet one sin is more then enough to dash all my obedience. I see then, O Lord, I well see there is no act that I can be capable to do unto thee, wherein I can finde any repose; it must be thine act to me, which only can effect it; It is thy gracious word, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*; Lo this rest must be thy gift, not my earning; and what can be freer then gift? Thou givest it then, but to those  
those

Matth. 11.  
28.



those that come to thee ; not  
to those that come not ; To  
those that come to thee laden  
and labouring under the sense  
of their own wretchedness ;  
not to the proud, and care-  
less ; O Saviour, thy sinner  
is sufficiently laden with the  
burden of his iniquities ; lade  
thou me yet more with true  
penitent sorrow for my sins ;  
and enable me then to come  
unto thee by a lively faith ;  
Take thou the praise of thine  
own work ; Give me the  
grace to come ; and give me  
rest in coming.

## X V.

O blessed Saviour, What  
strange variety of conceits do  
I finde concerning thy thou-  
sand years reign ? What

riddles are in that prophesie; which no humane tongue can aread? where to fix the beginning of that marvailous millenary, and where the end; and what manner of raign it shall be, whether temporal, or spiritual; on earth, or in heaven; undergoes as many constructions, as there are pens that have undertaken it; and yet (when all is done) I see thine Apostle speaks onely of the souls of thy martyrs, rainging so long with thee; not of thy rainging on earth so long with those Martyrs; How busie are the tongues of men, how are their brains taken up with the indeterminable construction of this enigmaticall truth? when, in the mean time, the care of thy spirituall  
raign

raign in their hearts, is neglected; O my Saviour, whiles others weary themselves with the disquisition of thy personall raign here upon earth for a thousand years; let it be the whole bent and study of my soul, to make sure of my personall raign with thee in heaven to all eternity.

## XVI.

Blessed be thy name, O God, who hast made a good use even of hell it self; How many Atheous hearts have been convinced by the very operations of Devils? Thote which would with the stupid *Saducees*, perswade themselves there are no spirits; yet when they have sensibly found the marvellous effects wrought

even by the base instruments of Satan ; they have been forced to confesse , Doubtless there is a God that rules the world ; for so great powers of evill spirits must necessarily evince the greater powers of good ; It is of thy wise and holy dispensation that thy good Angels do not so frequently exhibite themselves , and give so visible demonstrations of their presence to thy Saints, as the evill Angels do to their Vassals , though they are ever as present, and more powerfull ; What need they ; when thou so mightily over-rulest those malignant spirits, that thou forcest from them thine own glory, and advantage to thy chosen ? Lord, how much more shall  
all

all thy other creatures serve to thy praise, when thy very hellish enemies shall proclaim thy justice, goodness, omnipotence.

## XVII.

Speculation, O Lord, is not more easie then practice is difficult; how many have we known, who, as it was said of the Philosophers of old, know how to speak well, but live ill; How many have written books of Chymistry, and given very confident directions for the finding out of that precious stone of the Philosophers, but how many have indeed made gold? Practice is that which thou, O God, chiefly requirest and respectest; who hast said,  
*If*

1 Cor. 8.1

Psal. 119.  
112.

Psal 90.17.

*If ye know these things, blessed are ye if you do them; Knowledg puffeth up, but love edifieth: O Lord do thou enlighten mine eyes with the knowledg of thy will; but above all, do thou rectifie my affections, guide my feet into the wayes of thy commandements; apply my heart to fulfill thy statutes alway; and Prosper thou the work of my hands upon me, O prosper thou my handiwork.*

## XVIII.

How oft have I wondred,  
O Lord, at the boldness of  
those men, who knowing  
they must shortly die, yet  
dare do those things which  
will draw upon them eternity  
of torments? What shall I  
say,

say, but, *The fool hath said in his heart, there is no God*; Surely, men love themselves well enough; and would be loth to do that, which would procure them an inevitable misery and pain; Did they therefore believe there were another world, and that they must be called to a strict reckoning for all their actions, and be doomed to an everlasting death for their wicked deeds, they durst not, they could not do those acts which should make them eternally miserable: Let me say to the most desperate ruffian; there is poyson in this cup, drink this draught and thou diest; he would have the wit to keep his lips close, and cast the potion to the ground; were

were it not for their infidelity, so would men do to the most plausible ( but deadly ) offers of sin. O Lord, since I know thy righteous judgments ; teach me to tremble at them ; restrain thou my feet from every evill way ; and teach me so to walk , as one that looks every hour to appear before thy just , and dreadfull Tribunal.

### XIX

The longer I live, O my God, the more do I wonder at all the works of thine hands : I see such admirable artifice in the very least and most despicable of all thy creatures , as doth every day more and more astonish my observation : I need not look  
so



so far as Heaven for matter of  
marvaile ( though therein  
thou art infinitely glorious )  
whiles I have but a spider in  
my window , or a bee in my  
garden , or a worm under my  
feet : every one of these over-  
comes me with a just amaze-  
ment ; yet can I see no more  
then their very out-fides ;  
their inward form which  
gives them their being , and  
operations , I cannot pierce in-  
to ; the less I can know , O  
Lord , the more let me won-  
der ; and the less I can satis-  
fie my self with marvailing at  
thy works , the more let me  
adore the majesty and omni-  
potence of thee that wrough-  
test them.

XX.

## XX.

Rom. 7. 15.

Alas, my Lord God, what poor, weak, imperfect services are those (even at the best) that I can present thee withal ! How leane, lame, and blemished sacrifices do I bring to thine altar ! I know thou art worthy of more than my soul is capable to perform ; and fain would I tender thee the best of thine own : but, *what I would that I do not* ; yea, cannot do : Surely, had I not to do with an infinite mercy, I might justly look to be punished for my very obedience : But now Lord my impotence redounds to the praise of thy goodness ; for were I more answerable to thy justice the glory of thy mercy would be

be so much less eminent in my remission, & acceptance; Here I am before thee, to await thy good pleasure; thou knowest whether it be better to give me more ability, or to accept of that poor ability thou hast given me; but since, when thou hast given me most, I shall still, and ever stand in need of thy forgiveness; Let my humble suit be to thee alwaies, rather for pardon of my defects, then for a supply of thy graces.

## XXI.

O my God; how do I see many profane and careless souls spend their time in jollity and pleasure. *The harp and the Viol, the Tabret and the pipe, and wine are in their feasts;* Whiles I that desire to walk

*Isa. 5. 12.*

walk close with thee, in all conscionable obedience, droop and languish under a dull heaviness, and heartless dejection: I am sure I have a thousand times more cause of joy and cheerfulness, then the merriest of all those wilde and joviall spirits; they have a world to play withall, but I have a God to rejoyce in; their sports are triviall and momentanie; my joy is serious, and everlasting: One dram of my mirth is worth a pound of theirs; But, I confesse, O Lord, how much I am wanting to my self in not stirring up this holy fire of spirituall joy; but suffering it to lie raked up under the dead ashes of a sad neglect: O thou, who art the God of hope,

hope, quicken this heavenly affection in my soul; and *fill me with all joy and peace in believing*; make my heart so much more light then the worldlings, by how much my estate is happier.

Rom. 15.  
13.

XXII.

What shall I do Lord? I strive and tug (what I may) with my naturall corruptions; and with the spirituall wickednesses in high places which set upon my soul; but sometimes I am foyled, and go halting out of the field; it is thy mercy that I live, being so fiercely assaulted by those principalities, and powers; it were more then wonder if I should escape such hands without a wound: Even that  
holy

Eph. 6.12.

holy servant of thine who strove with thine Angel for a blessing, went limping away, though he prevailed; what mervail is it that so weak a wretch as I, striving with many evill Angels for the avoidance of a curse, come off with a maim, or a scar? But blessed be thy name, the wounds that I receive are not mortall; and when I fall, it is but to my knees; whence I rise with new courage and hopes of victory; Thou who art the God of all power, and keepest the keys of hell and death, hast said, *Resist the Devil, and he will flee from you*; Lord, I do and will by thy merciful ayd still and ever resist; make thou my faith as stedfast, as my will is resolute;

lute ; Oh still *teach thou my hands to war, and my fingers to fight* ; arme thou my soul with strength, and at last according to thy gracious promise, crown it with victory.

Psal. 144.  
1.

XXIII.

Oh Lord God ; how ambitious, how covetous of knowledg is this soul of mine ? *as the eye is not satisfied with seeing, nor the eare filled with hearing* ; no more is the mind of man with understanding ; yea, so insatiable is my heart, that the more I know, the more I desire to know ; and the less I think I know : Under heaven there can be no bounds set to this intellectuall appetite : O do thou stop the mouth of my soul with thy self,

Eccles. 1.8.

Pl. 73. 25.

self, who art infinite; *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: Alas, Lord, if I could know all creatures, with all their forms, qualities, workings; if I could know as much as innocent Adam, or wise Solomon; Yea more, if I could know all that is done in earth or heaven, what were my soul the better, if it have not attained the knowledg of thee: Since, as the Preacher hath most wisely observed, In much wisdom is much grief, and he that increaseth knowledg, increaseth sorrow; Oh then, set off my heart from affecting that knowledg whose end is sorrow; and fix it upon that knowledg, which brings everlasting*

Eccles. i. 18.



everlasting life : *And this is life eternal, to know thee the only true God ; and Jesus Christ whom thou hast sent .*

Joh. 17. 3.

#### XXIV.

O my God , what miserable uncertainties there are in these worldly hopes ! But yesterday I made account of an eminent advantage of my estate, which now ends in a deep loss. How did we lately feed our selves with the hope of a firme and during peace, which now shuts up in too much bloud ? How confidently did I relie upon the promised favour of some great friends, which now leave me in the fuds, as the scorn of ( a mis-called ) fortune ? In how slippery places,

O

O Lord, do our feet stand ?  
If that may be said to stand  
which is ever sliding, never  
fixed ; And not more slippe-  
ry, then brittle ; so as there is  
not more danger of falling,  
then of sinking : With thee,  
O God, with thee only, is a  
constant immutability of hap-  
piness ; There let me seek it,  
there let me finde it ; and o-  
ver-looking all the fickle ob-  
jects of this vain world, let  
my soul pitch it self up-  
on that blessed immortality  
which ere long it hopes to en-  
joy with thee.

## XXV.

Lord God, What a wearisome circle do I walk in here below ; I sleep, and dresse, and work, and eat, and work a-  
gain,

gain, and eat again, and undress, and sleep again; and thus wearing out my time finde a satiety in all these, troublesome; Lord, when shall I come to that state, wherein I shall do nothing but injoy thee; do nothing but praise thee; and in that one work shall finde such infinite contentment, that my glorified soul cannot wish to do any other? and shall therein alone bestow a blessed eternity?

## XXVI.

O God, how troublesome and painful do I find this Sun of thine, whose scorching beams beat upon my head? and yet, this excellent creature of thine is that, to which, under thee, we are beholden

Q

for

Rev. 16. 9.

for our very life; and it is thy great blessing to the earth, that it may enjoy these strong and forceable rayes from it; Oh, Who shall be able to endure the burning flames of thy wrath, which thou intendest for the punishment, and everlasting torment of thine enemies? And if men shall blaspheme the name of thee the God of heaven, for the great heat of that beneficial creature, what shall we think they will do for that fire which shall be consuming them to all eternity? Lord keep my soul from those flames, which shall be ever burning, and never, either quenched, or abated.

XXVII.

## XXVII

Which way, O Lord,  
which way can I look, and  
not see some sad examples of  
misery : One wants his  
limbs with *Mephibosheth*, ano-  
ther his sight with *Bartimeus*,  
a third with *Lazarus* wants  
bread, and a whole skin ; One  
is pained in his body, another  
plundered of his estate, a third  
troubled in minde ; one is  
pined in prison, another tor-  
tured on the rack, a third lan-  
guisheth under the loss of a  
deare son, or wife or hus-  
band ; Who am I Lord, that,  
for the present, I enjoy an im-  
munity from all these sor-  
rows ? I am sure none grones  
under them that hath deser-  
ved them more : It is thy

Q<sub>2</sub>      mercy,

mercy, thy meer mercy, O my good God, that any of these calamities have fallen beside me ; Oh make me truly thankful for thine infinite goodness ; and yet onely so sensible of thy gracious indulgence this way ; as that when any of these evils shall seize upon mee, I may be no more dejected in the sense of them, then I am now overjoyed with the favor of their forbearance.

## XXVIII.

O blessed God, what variety of gifts hast thou scattered amongst the sons of men ? To one thou hast given vigor of body, to another agility, beauty to a third ; to one depth of judgment, to another

ther quickness of apprehension ; to one readiness and rarity of invention ; to another tenacity of memorie ; to one the knowledg of liberal arts, to another the exquisiteness of manuary skill ; to one worldly wealth, to another honour ; to one a wise heart, to another an eloquent tongue ; to one more than enough, to another contentment with a little ; to one valour, to another sagacity : These favors, O Lord, thou hast promiscuously disperied amongst both thy friends, and enemies : but oh, how transcendent are those spiritual mercies which thou hast reserved for thine own ; the graces of heavenly wisdom, lively faith, fervent charity,

Q<sub>3</sub>

firm

firm hope, joy in the holy Ghost and all the rest of that divine beauey. For any competency of the least of thy common blessings I desire to be thankful to thy bounty; (for which of them, O God, can I either merit or requite?) but oh for a soul truly and eagerly ambitious of those thy best mercies; Oh let me ever long for them, and ever be insatiable of them; Oh do thou fill my heart with the desire of them, and let that desire never finde it self filled.

## XXIX.

How comfortable a style is that, O God, which thine *Apostle* gives to thine Heaven, whiles he calls it *the inheritance*  
of



*of the Saints in light?* None can come there but Saints; the roomes of this lower world are taken up, commonly, with wicked men, with beasts, with Devils; but into that heavenly *Jerusalem* no unholy thing can enter; Neither can any Saint be excluded thence; each of them have not only a share, but an entire right to thy glory: And how many just titles are there, O Saviour, to that region of blessedness; It is thy Fathers gift, it is thy purchase, it is thy Saints inheritance; theirs only in thy right; by thy gracious adoption they are sons, and as sons, heires: co-heirs with thee of that blessed Patrimony; so seoffed upon them, so posses-

Rom. 8.17.

sed of them, that they can never be disseized : And, Lord, how glorious an inheritance it is ! An inheritance in light : In light incomprehensible, in light inaccessible : Lo, the most spirituall of all thy visible creatures is light ; and yet this light is but the effect, and emanation of one of thy creatures , the Sun ; and serves only for the illumination of this visible world ; but that supernal light is from the Al-glorious beams of thy Divine Majesty , diffusing themselves to those blessed spirits , both Angels , and Souls of thy Saints, who live in the joyful fruition of thee , to all eternity : Alas, Lord , we do here dwell in darkness, and under an uncomfortable opacity,

opacity, whiles thy face is clouded from us with manifold temptations there above, with thee, is pure light, a constant noon-tide of glory; I am here under a miserable and obscure wardship; Oh teach me to despise the best of earth; and ravish my soul with a longing desire of being possessed of that blessed *inheritance of the Saints in light.*

XXX.

What outward blessing can be sweeter then civill peace? What judgment more heavy then that of the sword? Yet, O Saviour, there is a peace which thou disclaimest; and there is a sword which thou challengest to bring; Peace with our corruptions is warr

Q 5

against

against thee; and that war in our bosomes, wherein the spirit fighteth against the flesh, is peace with thee: O let thy good Spirit raise and foment this holy and intestine war more and more within me. And as for my outward spirituall enemies; how can there be a victory without war; and how can I hope for a crown without victory? O do thou ever gird me with strength to the battle; inable thou me to resist unto blood; make me faithfull to the death, *that thou maist give me the crown of life.*

## XXXI.

O Lord God; how subject is this wretched heart of mine to repining, and discontentment?

ment? If it may not have what it would, how ready it is (like a froward child) to throw away what it hath. I know and feel this to be out of that naturall pride which is so deep rooted in me; for could I be sensible enough of my own unworthinesse, I should think every thing too good, every thing too much for me; my very being, O Lord, is more then I am ever able to answer thee; and how could I deserve it when I was not? but that I have any helps of my wel-beeing here; or hopes and means of my being glorious hereafter, how far is it beyond the reach of my soul? Lord, let me finde my own nothingness; so shall I be thankfull for a little,  
and

and, in my very want, blesse thee.

## XXXII.

Where art thou , O my God ? whither hast thou withdrawn thy self ? it is not long , since I found thy comfortable presence with my soul ; now I misse thee, and mourn and languish for thee : Nay, rather, where art thou O my soul ? my God is where he was ; neither can be any other then himself ; the change is in thee , whose inconstant disposition varies continually, and cannot finde it self fixed upon so blessed an object. It will never be better with me, O my God, until it shall please thee to *stablish my heart with thy free Spirit;*

*Spirit*; and to keep it close to thee, that it may not be carried away with vain distractions, with sinful temptations : Lord my God, as thou art alwaies present with me, and canst no more be absent, then not be thy self ; so let me be alwaies with thee, in an humble, and faithful acknowledgment of thy presence ; as I can never be out of thine all-seeing eye ; so let mine eyes be ever bent upon thee who art invisible ; Thou that hast given me eyes, improve them to thy glorie and my happiness.

## XXXIII.

My bosome, O Lord, is  
a *Rebeccaes* womb, there are  
twins striving within it ; a  
*Jacob*

Gen. 25.  
12.

*Jacob* and *Esau*, the old man and the new : whiles I was in the barren state of my unregeneration all was quiet within me ; now this strife is both troublesome, and painful ; so as nature is ready to say , *If it be so, why am I thus?* But withal , O my God, I bless thee for this happy unquietness ; for I know there is just cause of comfort in these inward struglings ; my soul is now not unfruitful, and is conceived with an holy seed which wrestles with my natural corruptions ; and if my *Esau* have got the start in the priority of time ; yet my *Jacob* shall follow him hard at the heele , and happily supplant him ; And though I must nourish them both , as mine,



mine, yet I can, through thy grace, imitate thy choice; and say with thee, *Jacob have I loved, and Esau have I hated*; Blessed God, make thou that word of thine good in me, That *the elder shall serve the younger.*

## XXXIV.

Alas, my Lord God, how small matters trouble me: every petty occurrence is ready to rob me of my peace; so as, me thinks, I am like some little cock-boat in a rough Sea, which every billow topples up and down, and threatens to sink: I can chide this weak pusillanimity in my self; but it is thou that must redress it: Lord, work my heart to so firme a settled-  
ness

ness upon thee, that it may never be shaken; no not with the violent gusts of temptation; much lesse with the easie gales of secular misaccidents: Even when I am hardest pressed, in the multitude of the sorrows of my heart, let thy comforts refresh my soul; but for these sleight crosses, oh teach me to despise them, as not worthy of my notice, much less of my vexation: Let my heart be taken up with thee, and then, what care I whether the world smile or frown.

## XXXV.

What a comfort it is, O Saviour, that thou art *the first fruits of them that sleep*: Those that die in thee, do but sleep:  
Thou

Thou saidst so, once, of thy *Lazarus*; and maist say so of him again; he doth but sleep still: His first sleep was but short, this latter, though longer, is no less true; out of which he shall no less surely awake at thy second call, then he did before at thy first; His first sleep and waking was singular, this latter is the same with ours; we all lie down in our bed of earth, as sure to wake, as ever we can be to shut our eyes; In, and from thee, O blessed Saviour, is this our assurance; who art *the first fruits of them that sleep*: The first handfull of the first fruits was not presented for it self, but for the whole field, wherein it grew: The vertue of that oblation extended

1 Cor. 15.  
23.

Act. 24. 15.

Luk. 14. 14.

extended it self to the whole crop: Neither didst thou, O blessed Jesu, rise again for thy self only, but the power and vertue of thy resurrection reaches to all thine; so thy chosen Vessel tels us: *Christ the first fruits, afterwards they that are Christs at his coming:* So as, though the *resurrection be of all the dead, both just and unjust*; yet to rise by the power of thy resurrection, is so proper to thine own, as that thou, O Saviour, hast styled it the *resurrection of the just*; whiles the rest shall be drag'd out of their graves by the power of thy God-head to their dreadful judgment: Already therefore, O Jesu, are we risen in thee: and as sure shall rise in our own persons;  
The

The Loco-motive faculty is in the head; Thou who art our head art risen, we who are thy members must, and shall follow: Say then, O my dying body, say boldly unto Death, *Rejoyce not over me, O mine enemy, for though I fall, yet I shall rise again*: Yea, Lord, the vertue of thy first fruits diffuseth it self, not to our rising only, but to a blessed immortality of these bodies of ours: for, as thou didst rise immortall and glorious, so shall we by, and with thee; *Who shalt change these vile bodies, and make them like to thy glorious body*. The same power that could shake off death, can put on glory and Majesty: Lay thee down therefore, O my body,

Micah 7. 8.

Phil. 3. 21.

1 Cor. 15.  
42, 43.

body, quietly and cheerfully; and look to rise in another hue ; Thou art *sown in corruption* , thou shalt be *raised in incorruption* ; thou art *sown in dishonour* , thou shalt be *raised in glory* ; thou art *sown in weaknesse* , but shalt be *raised in power* .

## XXXVI.

In this life, in this death of the body ; O Lord , I see there are no degrees , though differences of time ; The man that dyed yesterday is as truly dead , as *Abel* the first man that dyed in the world , and *Methuselah* that lived nine hundred sixty nine years, did not more truly live, then the childe that did but salute, and leave the world ; but in the  
life

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life

life to come, and the second death, there are degrees; degrees of blessedness to the glorified, degrees of torments to the damned; the least whereof is unspeakable, unconceivable: Oh thou that art the Lord of life and death, keep my soul from those steps that go down to the chambers of death; and once set it (for higher I dare not sue to go) but over the threshold of glory and blessedness.

## XXXVII.

O Lord my God, I am as very a Pilgrime as ever walked upon thy earth; Why should I look to be in any better condition then my neighbours, then my forefathers? Even the best of them,

Heb. 11. 13,  
14, 15.

them, that were most fixed upon their inheritance, were no other then strangers at home: It was not in the power of the world to naturalize them, much less to make them enroll themselves free-Denizens here below; they knew their country, which they sought, was above; so infinitely rich, and pleasant, that these earthly regions which they must pass thorough, are, in comparison, worthy of nothing but contempt.

My condition is no other then theirs; I wander here in a strange country; What wonder is it, if I meet with forrainers fare, hard usage, and neglect? Why do I intermeddle with the affaires of



a nation that is not mine ?  
Why do I clog my self in my  
way with the base and heavy  
lumber of the world ? Why  
are not my affections home-  
ward ? Why do I not long  
to see and enjoy my fathers  
house ? O my God, thou  
that hast put me into the state  
of a Pilgrim, give me a Pil-  
grims heart ; set me off from  
this wretched world wherein  
I am ; let me hate to think of  
dwelling here ; Let it be my  
only care how to pass through  
this miserable wilderness to  
the promised land of a blessed  
eternitie.

## XXXVIII.

One Talent at the least, O  
Lord, hast thou put into my  
hand ; and that sum is great  
to

Luk. 19. 16.  
17, 18, 19.

to him that is not worth a dram; but, alas, what have I done with it? I confess I have not hid it in a napkin; but have been laying it out to some poor advantage; yet surely the gain is so unanswerable, that I am afraid of an Audit: I see none of the approved servants in the Gospel brought in an increase of less value than the receipt; I fear I shall come short of the sum. O thou, who justly holdest thy self wronged with the style of *an austere master*, vouchsafe to accept of my so mean improvement; and thou, who valuedst the poor widows mites above the rich gifts cast into thy Treasurie, be pleased to allow of those few pounds that my weak endeavors

devors could raise from thy stock ; and mercifully reward thy servant, not according to his success, but according to his true intentions of glorifying thee.

## XXXIX.

What a word is this which I hear from thee, O Saviour ; *Behold I stand at the doore and knock!* Thou which art the Lord of life, God blessed for ever, to stand and knock at the door of a sinful heart ! Oh what a praise is this of thy mercy and long suffering ? What a shame to our dull neglect and graceless ingratitude ? For a *David* to say I *waited patiently upon the Lord ; Truly my soul waiteth upon God ;* it is but meet and come-

Ps. 40. 1.

Ps. 62. 1.

R ly,

Cant. 5. 2.

ly ; for it is no other then the duty of the greatest Monarchs on earth, yea, of the highest Angels in Heaven to attend their Maker ; but for thee the great God of Heaven to wait at the door of us sinful dust and ashes, what a condescension is this, what a longanimity ? It were our happiness, O Lord, if upon our greatest suit and importunity we might have the favor to entertain thee into our hearts ; but that thou shouldst importune us to admit thee, and shouldst wait at the posts of our doors, till thine head be filled with dew, and thy locks with the drops of the night, it is such a mercy, as there is not room enough in our souls to wonder at. In the mean time

time what shall I say to our wretched unthankfulness; and impious negligence? Thou hast graciously invited us to thee, and hast said; *knock and it shall be opened*; and yet thou continuest knocking at our doors, and we open not; willingly delaying to let in our happiness; we know how easie it were for thee to break open the brazen doors of our breasts, and to come in; but the Kingdome of Heaven suffers not violence from thee, though it should suffer it from us; Thou wilt do all thy works in a sweet and gracious way; as one who will not force, but win love; Lord, I cannot open unless thou that knock'st for entrance, wilt be pleased to in-

able me with strength to turn the key, and to unbolt this unweldy bar of my soul. O do thou make way for thy self by the strong motions of thy blessed Spirit, into the in-most rooms of my heart; and do thou powerfully incline me to mine own happiness: els, thou shalt be ever excluded, and I shall be ever miserable.

## XLI.

P<sup>r</sup>. 7719.

In what pangs couldst thou be, O *Asaph*, that so woful a word should fall from thee, *Hath God forgotten to be gracious?* Surely, the temptation went so high, that the next step had been blasphemie; Had not that good God, whom thy bold weakness questions

questions for forgetfulness, in great mercy remembred thee, and brought thee speedily to remember thy self and him, that which thou confessest to have been infirmity, had proved a sinful despair: I dare say for thee, that word washed thy cheeks with many a tear, and was worthy of more; For, O God, What can be so dear to thee as the glory of thy mercy? There is none of thy blessed attributes which thou desirest to set forth so much unto the sons of men, and so much abhorrest to be disparaged by our detraction, as thy mercy: Thou canst, O Lord, forget thy displeasure against thy people; thou canst forget our iniquities, and cast our sins

Micha. 7.  
18, 19.

out of thy remembrance ; but thou canst no more forget to be gracious, then thou canst cease to be thy self ; O my God, I sin against thy justice hourly, and thy mercy interposes for my remission ; but oh keep me from sinning against thy mercy ; What plea can I hope for, when I have made my Advocate mine enemy ?

### XLI.

How happy , O Lord, is the man that hath thee for his God ? He can want nothing that is good ; he can be hurt by nothing that is evill ; his sins are pardoned , his good endeavors are accepted ; his crosses are sanctified ; his prayers are heard ; all that he hath



hath are blessings, all that he suffers are advantages ; his life is holy, his death comfortable , his estate after death glorious ; Oh that I could feel thee to be my God ; that I could enjoy an heavenly communion with thee ; In vain should earth or hell labour to make me other then blessed.

XLII.

How just a motion is this of thine, O thou sweet finger of *Israel* ; *O love the Lord, all ye his Saints* ; Surely they can be no Saints that love not such a Lord ; Had he never been good to them, yet that infinite goodness which is in himself, would have commanded love from Saints :

*Psal. 31. 23.*

R. 4. Yet,

Yet, how could they have been Saints, if he had wholly kept his goodness to himself? In that then he hath made them Saints, he hath communicated his goodness to them, and challengeth all love from them; and being made such, how infinitely hath he obliged them with all kinds of mercies? How can ye choose O ye Saints but love the Lord? What have ye, what are ye, what can ye be, but from his meer bounty? They are sleight favours that he hath done you for the world; in these his very enemies share with you; How transcendent are his spirituall obligations! Hath he not given you his Angels for your attendants; himself for  
your

your Protector; his Son out of his bosome for your Redeemer; his Spirit for your Comforter; his heaven for your inheritance? If gifts can attract love; O my God, Who can have any interest in my heart but thy blessed self, that hast been so infinitely munificent to my soul? Take it to thee, thou that hast made and bought it; enamour it thoroughly of thy goodness; make me sick of love; yea let me die for love of thee, who hast loved me unto death that I may fully enjoy the perfection of thy love, in the height of thy glory.

## XLIII.

Lord, how have I seen men  
miscarried into those sins, the

R 5

premo-

2 Kings. 8.  
13.

premonition whereof they would have thought incredible, and their yeildance there-to, impossible? How many *Hazaels* hath our very age yeilded, that if a Prophet should have fore-told their acts, would have said, *Is thy servant a dog that he should do these great things?* Oh my God, why do not I suspect my self? What hold have I of my self more then these other miserable examples of humane frailtie?

Lord God, if thou take off thy hand from me, what wickedness shall escape me? I know I cannot want a tempter; and that tempter cannot want either power, or malice, or skill, or vigilance or baits, or opportunities; and for my self,

self, I find too well, that of my self I have no strength to resist any of his temptations : O for thy mercies sake, uphold thou me with thy mighty hand ; stand close to me in all assaults ; shew thy self strong in my weakness : *Keep back thy servant from presumptuous sins ; Let them not have dominion over me ; then (onely) shall I be upright, and shall be innocent from the great transgression.*

Psal. 19. 13.

XLIV.

It is thy title, O Lord, and only thine, that thou givest *songs in the night* : The night is a sad and dolorous season ; as the light contrarily is the image of cheerfulness ; like as it is in bodily pains and aches, that

Job 35. 10.

Eccles. ii. 7.

A&amp;. 16. 25.

Ps. 77. 6.

that they are still worst towards night; so it is in the cares and griefs of mind; then they assault us most when they are helped on by the advantage of an uncomfortable darkness: Many men can give themselves songs in the day of their prosperity; who can but howl in the night of their affliction; but for a *Paul* and *Silas* to sing in their prison at mid-night; for an *Asaph* to call to remembrance his song in the night, this comes onely from that Spirit of thine, whose peculiar style is the *Comforter*: And surely, as musick sounds best in the night, so those heavenly notes of praise which we sing to thee our God in the gloomy darkness of our adversity, cannot but be

be most pleasing in thine ears:  
Thine Apostle bids us (which  
is our ordinary wont) when  
we are *merry* to *sing*, when *af-  
flicted*, to *pray*; but if when  
we are afflicted we can sing,  
(as also when we are merriest  
we can pray) that ditty must  
needs be so much more ac-  
ceptable to thee, as it is a more  
powerful effect of the joy of  
thy Holy Ghost; O my God,  
I am conscious of my own  
infirmity; I know I am natu-  
rally subject to a dull and hea-  
vy dumpishness, under what-  
soever affliction; Thou that  
art the God of all comfort, re-  
medy this heartless dispositi-  
on in me; pull this lead out of  
my bosome; make me not pa-  
tient only, but cheerful under  
my trials, fill thou my heart  
with

with joy, and my mouth with songs in the night of my tribulation.

## XLV.

1 Sam. 16. 7.

It is a true word, O Lord, that thy Seer said of thee long ago ; *The Lord seeth not as man seeth*: Man sees the face, thou see'st the heart; man sees things as they seem, thou see'st them as they are ; many things are hid from the eyes of men, all things lie open and displaid before thee. What a madness then were it in me to come disguised into thy presence, & to seek to hide my counsels from thine al-seeing eyes ? I must be content, Lord, to be deluded here by fair appearances ; for I may not offer to look into the bosoms of men,  
which



which thou hast reserved for thy self; it is only the out-side that I can judg by; Yea, O God, if I shall cast my eyes inward, and look into my own brest, even there I find my self baffled at home; *The heart of man is deceitful above all things; who can know it?* None but those piercing eyes of thine can discover all the windings and turnings of that intricate piece. What would it avail me, O Lord, to mock the eyes of all the world with a semblance of holiness, whilst thou shouldst see me false and filthy? Should I be censured by a world of men, when I am secretly allowed by thee, I could contemn it, yea glory in their unjust reproach; But if thine eye shall note me guilty,

ty, to what purpose is all the applause of men? O thou that art the God of truth; do thou open, and dissect this close heart of mine; search every fibre that is in, or about it; and if thou findest any ill blood there, let it out; and if thou findest any hollowness, fill it up; and so work upon it, that it may be approved of thee that madest it; as for men, it shall be alike to me whether they spend their breath or save it.

### XLVI.

Lord God, What a world of treasure hast thou hid in the bowels of the earth, which no eye of man ever did, or shall, or can see? What goodly plants hast thou brought forth

forth of the earth, in wilde ,  
unknown regions, which no  
man ever beheld? What great  
wits hast thou shut up in a  
willing obscurity, which the  
world never takes notice of?  
In all which thou shewest ,  
that it is not only the use and  
benefit of man which thou re-  
gardest in the great variety of  
thy creation, and acts of ad-  
ministration of the world; but  
thine own glory, and the ful-  
filling of thine own good  
pleasure ; and if onely the An-  
gels of heaven be witnesses of  
thy great works, thou canst  
not want a due celebration  
of thy praite ; It is just with  
thee , O God , that thou  
shouldst regard only thy blef-  
sed self, in all that thou doest,  
or hast done ; for all is thine,  
and

and thou art all: Oh that I could sincerely make thee the perfect scope of all my thoughts, of all my actions; that so we may both meet in one and the same happy end, thy glory in my eternall blessedness.

## XLVII.

Indeed, Lord, as thou saist, *the night commeth when no man can work*; What can we do, when the light is shut in, but shut our eyes, and sleep? When our senses are tyed up, and our limbs laid to rest, what can we do, but yeeld our selves to a necessary repose? O my God, I perceive my night hastening on apace, my Sun draws low, the shadows lengthen, vapours rise, and the

the air begins to darken ; Let me bestir my self for the time ; let me lose none of my few hours ; Let me work hard a while ; because I shall soon rest everlastingly.

## XLVIII.

Thou seest, Lord, how apt I am to contemn this body of mine ; Surely when I look back upon the stuffe whereof it is made, no better then that I tread upon ; and see the loathsomness of all kinds that comes from it ; and feel the pain that it oft times puts me to, and consider whither it is going, and how noisome it is above all other creatures upon the dissolution ; I have much adoe to hold good terms with so unequall

unequal a partner ; But on the other side ; when I look up to thy hand , and see how fearfully and wonderfully thou hast made it ; what infinite cost thou hast bestowed upon it , in that thou hast not thought thine own blood too dear to redeeme it , that thou hast so far honour'd it , as to make it the Temple of thy holy Ghost ; and to admit it into a blessed communion with thy self ; and hast decreed to do so great things for it hereafter ; even to cloath it with immortality , and to make it like unto thy glorious body ; I can bleſs thee for so happy a mate ; and with patience digest all these necessary infirmities ; and now I look upon this flesh , not as it is ,  
withered

withered and wrinkled; but as it will be, shining and glorified. O Lord, how vile so ever this clay is in it self; yet make mee in thine interest and my hopes so enamoured of it, as if I did already finde it made celestial. Oh that my faith could prevent my change, and anticipate my ensuing glory.

## XLIX.

Lord, what a dreadful favor was that which thou shewedst to thy Prophet *Elijah*, to send a fiery chariot for him, to conveigh him up to Heaven ! I should have thought that the sight of so terrible a carriage should have fetcht away his soul beforehand, and have left the body groveling

groveling on the earth : But that good Spirit of thine, which had fore-signified that fiery rapture, had doubtless fore-armed thy servant with an answerable resolution to expect, and undergoe it : Either he knew that chariot, how ever fearful in the appearance, was onely glorious, and not penal ; Or els he cheerfully resolved that such a momentany pain in the change would be followed with an eternity of happiness : O God, we are not worthy to know whereto thou hast reserved us : Perhaps thou hast appointed us to be in the number of those, whom thou shalt finde alive at thy second coming ; and then the case will be ours ; we shall pass through



through fire to our immortality: or, if thou hast ordained us to a speedier dispatch, perhaps thou hast decreed that our way to thee shall be through a fiery triall. O God, what ever course thou in thine holy wisdom hast determined for the fetching up my soul from this vale of misery, and tears, prepare me thoroughly for it; and do thou work my heart to so lively a faith in thee, that all the terrours of my death may be swallowed up in an assured expectation of my speedy glory: and that my last groans shall be immediately seconded with eternall Allelujahs, in the glorious Chore of thy Saints and Angels in Heaven. *Amen.*  
*Amen.*

*FINIS.*